

PREFACE

The chief aim of this edition of the *Das'avaikālika Sūtra* is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies, more than one hundred copies being available at the *Delhā Upashraya* alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Do-abhai Abhechand Jain Sangha Bhavnagar and some typical oldest manuscripts at the *Dehla Upashraya*. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the *Dehla Upāshraya* which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat (i. e. 1886 A. D. or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the *Dehla Upāshraya* copies go back to Samvat fifteenth century. The text of the *Niryukti* is based upon two manuscript copies of the *Delhā Upashraya* Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the *Sūtra* available and they have also been consulted, the *Āgamodaya Samiti* edition with Haribhadra's commentary,

Dr. Jivraj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the one by the Jain Mahila Mandal Bombay with translation into Gujarati being the chief ones. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Agamodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) a correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary viz. the Nirukti of Bhadrabāhu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadraçārya, Sumatisūri, Shāntisūri and a few Sanskrit and Gujarati glosses, by unknown authors. The Sanskrit glosses appear to be only abridgments of Haribhadraçuri's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various Anga books.

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INTRODUCTION.

1 The *Das'avaikālika Sūtra* is one of the four *Mūla-sūtras* of the Jain Āgama (canonical books) which is made up of eleven *Anga Sūtras* excluding the *Ditthivaya* (believed to be the 12th *Anga* which is no longer extant), 12 *Upānga Sūtras*, 10 *Pañcā Sūtras* (miscellaneous texts), 6 *Chheda Sūtras*, 4 *Mūla Sūtras* and 2 *Chūlika* (or appendix) *Sūtras*. The *Anga Sūtras* form the most important portion of the Canon. The First *Anga Sūtra* viz. the *Ācaranga Sūtra* gives strict rules and regulations about the behaviour of the monk. The other *Anga Sūtras* state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The *Upānga Sūtras* are subsidiary to the *Anga Sūtras* and, as their name signifies, they form good explanatory and illustrative glosses on the *Anga Sūtras*. Although the connection of the *Upānga Sūtras* with the *Anga Sūtras* might be only nominal, each one of them is cited as connected with an *Anga Sūtra*. The ten *Pañcā Sūtras* discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six *Chheda Sūtras* discuss the behaviour of the monks citing the various prohibitions and expiations. The four *Mūla Sūtras*—*Uttarādhyayana*, *Āvas'yaka*, *Das'avaikālika* and *Pindaniryukti*—discuss mainly the conduct of the Ascetics, while the *Chūlika Sūtras* discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and

illustrate monkhood a strict and careful observance of which leads to Liberation

2 The origin of the Das'avaikahka Sutra is traditionally given in a very interesting way. Sejjambhava is said to have been the author of the book and as stated in the first note on Chapter I (Notes pages 1-3) the book in fact is said to have been an extract-in-brief from the whole Canon. It defines monkhood its strict observance and the glorious fruit resulting therefrom. It was composed originally for the purpose of enlightening the boy sage Managa within a short period of six months at the end of which he was to die. Sejjambhava was the pupil of Prabbava, who in turn was the pupil of Jambu the pupil of Sudharma, Mahavira's pupil. This order of the spiritual genealogy shows that the Das'avaikahka Sutra was composed by Sejjambhava 75 or 80 years after Mahavira's time and it could consequently be a faithful epitome giving the gist of the Agama teaching which was thoroughly mastered by Sejjambhava together with the traditional expositions and interpretations.

3 A critical analysis of the contents of the Sutra would show that the Sutra enunciates the noblest principles of the Jaina Faith which emphasizes with equal force right knowledge and right conduct as its constituents. The first chapter states that Religion consists of three things — non violence, self restraint and penance. We have to take the things in this world as they are and we find that the souls of many individuals are sullied by the influx of sinful Karma Pudgalas, and to find out and to lay down the right path to clarify the

souls of the Karma-impurity form the aim and object respectively of every philosophy and religion. The work of clarification is two-fold (i) by stopping the further influx of Karma and (ii) by destroying or removing the dirt of Karma that has already entered. The right understanding of the doctrine of non violence which is essential for the undertaking of the Six Great Vows forms the theoretical part of the Religion of Jina while the removal of Karma particles by self restraint and penance forms its practical part.

4 The problem of fixing one self in religion with the numerous difficulties besetting it occurs next and a satisfactory solution of it is briefly given in the second chapter. A full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk.

5 In the fourth chapter there has been taken up the question of non violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism howsoever small or great it might be. The

monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz the abandonment of night meal are next enunciated in the chapter where the principle of non violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself, through others or by consenting to others doing it. It is the clear knowledge of the wide spread existence of life principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non life there is based the chain of successive higher steps of spiritual progress made up of (1) the knowledge of the various resulting future conditions (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly, (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they move for alms, it cites the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The

underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms

7 The sixth chapter, in a way, forms a faithful and substantial summary of the preceding five chapters describing "the terrible and difficult course of actions of the monks" The monk is asked to take a strict care of eighteen points which include the six vows, the six groups of living organisms, and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk As the talk is the index of the mind, absolute harmlessness in talk would require an extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed The monk is never to behave like a householder in any way He is not to have any thought of property or possession He is not to have any adverse feeling against anybody He is to tolerate patiently

sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the Sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of suffering, naturally follows as a necessary result, there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win

positively this battle of worldly life and secure Liberation Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character

11 The last chapter defines in as clearest terms as possible one who is a real monk by summarizing the main teaching of all the preceding chapters The features are arranged in a graded order Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk

12. The two Chūhka^s or appendix chapters form a fitting crown to the teaching of the Sūtra They are meant to turn out from the mind of the monk the remotest thought, if he has any, of reverting again to the life of the householder. The horrors of the householder's life when re-accepted, which are full of miseries and woes, insults and indignities, cares and anxieties, are boundless and unimaginable The monk should bear in mind a few highly philosophical precepts such as pleasure and pain are individually separate, life is transitory, misery is short-lived and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles but as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss

13 As can be seen from the analysis of the contents gives above, the Das'avaikalika Sūtra is nothing

else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahavira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental, and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahavira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and a monk who has such a conduct is the real monk.

14 The Sūtra has given quite consistently with its elevated theme, very noble and sublime thoughts in a very impressive manner. Individually taken, the thoughts form very excellent moral or philosophical precepts. In the second chapter stanza 5, the author states—“mortify yourself, give up delicacy, overcome desires and know

that misery is gone"; in the Fifth chapter, stanza 97, the author says—"bitter or pungent, astringent or sour, sweet or salty, the monk should eat his food as if it were a mixture of ghee and honey." Again in Ch VIII St 36, the author states—"while old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion", or in St 61 of the same chapter he says "he should preserve regarding religious merit that mental attitude with which he quit- ted his home". So also in Ch XII St 16 the author says "the self should always be protected with all the senses kept well within bounds, if unprotected the soul moves within the circle of transmigration, if well protected the soul becomes free from misery." All these are highly moral and at the same time strictly philosophical assertions, given in a very practical manner.

15 Although in a religio-practical treatise like the present one, there cannot be expected anything like a philosophical presentation of a particular problem or problems, the assertions made here and there may enable us to gather some philosophical truths pertaining to the Religion of Jina. Thus, the gist of the fourth chapter can be stated in a philosophical language as follows— Life is observed in all things that show movement and growth which in fact form its logical mark. It is seen to exist not only in living bodies but in earth, water, fire, air and plants too. It can, however, be made extinct by doing something which prevents growth and movement, and those things, where growth and movement are not observed, are looked upon as '*acitta*' which become permissible to the monk for his use and action.

Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16 There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch VIII 27)

17 A close inspection of the contents of the Dasāvāikalika Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvira or they were composed by the Ganadharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the Dasāvāikalika

Sūtra was composed after the Angas had been composed. The several internal cross references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given to the several books of the canon in the two or three councils that were held much later after their composition, the last of such council being held at Valabhīpura in Kathiawar under the Presidentship of Devardhigani 980 years after Mahāvira.

18 The style of the book, the presence of archaic forms, the quotation in (Chapter II) from the Utiarādhyayana, the authorship of the book ascribed by tradition to Mahāvira, as also the presence of Nirukti (gloss) on the Sūtra by Bhadrabahu who flourished at the time of Chandragupta Maurya, clearly show that the book was composed about 70 or 80 years after Mahāvira. The mention of several technical terms (Cf Ch III St.11) without any line of explanation, the concise and yet exhaustive, mention of several items in the different topics (vide अङ्ग सुदुमार० (VIII 13 दस अङ्ग य० VI 7) the reference to Mahāvira at the beginning of the fourth chapter and lastly the consideration of metre go to corroborate the same date. The two Chūlīka or Appendix chapters were, of course, added at a later date by other writers like Simandhara as Haribhadrasūri has rightly observed it.

19 The book is written in the style not much different from that of the Sūtra. The tone of the book right on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaism, however, is

the striking peculiarity of the style, many forms such as विज्जं, जाणं and the like—in the Nom Sing are freely used as in the Ācarāṅga and the Sūtrakṛitāṅga Sūtras, many forms such as वयसा, फायसा जोगसा etc are seen which are very peculiar and which cannot be justified by the corresponding forms in Sanskrit. There are on the other hand seen several forms which are directly derived from the Sanskrit form. Instances of omissions, care affixes and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Sejjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil son and he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वैशालिय or वैशालिक of दस or दश (ten chapters). The Sage Sejjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the न् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for ण् and vice versa as णो the endings इज्जा or एज्जा, अंति or पंति, एण or एणं, एहि or एहि, being both current in Prakrit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition.

Barring the few prose passages and the Anushtub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all the other passages of the Sutra are highly poetic being characterized by a sublime eloquent and dignified style and made specially elegant by the use of the old Vaitāhya metre

20 There is not a large variety of metres seen in the book. The general metre is the Anushtub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The role of the 5th letter being invariably short, and the 6th being long is generally observed although there are noticed not a few exceptions to it. The instances of pure Ārya metre are very few in the book their total number not exceeding ten. It is found that here and there a foot of Ārya is noticed in the Anushtub Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end in other chapters and the appendices. Although these metres apparently show a large variety, they can be brought under one common head viz. the old Vaitāhya metre of the Pāli and Ardha Magadhī Sutras which represents a stage midway between the Vedic विशुद्ध and जगती on the one hand and the Classical जाति (इन्द्रचन्द्रा, उपेन्द्रचन्द्रा and पद्यस्य) and वृतालीय on the other. For details on this point, see article on 'dissertation on an old metre etc' Gujarat College Magazine No. 31 of February 1931.

21 The peculiarities of this metre, to state briefly, are (1) the number of syllabic instants, which is generally 14 or sometimes 16 in the odd feet, and 16 or sometimes 18 in the even feet, and (2) the invariable presence of a pair of determinants (a short and a long letter in juxtaposition \sim -, \sim -,) generally at the end of the foot, but sometimes in the middle of the foot also. The number of letters is immaterial in this old Vaitaliya, it is the number of syllabic instants and the pair of determinants that determine this metre. Each odd foot is generally divided into three parts of 4, 4, and 6 syllabic instants with a long letter sometimes added at the end, while each even foot is divisible into three parts of 6, 4, and 6 syllabic instants with a long letter sometimes added at the end. To analyse very briefly—stanzas I to 13 of the tenth chapter present the regular Vaitaliya metre of 16 and 18 syllabic instants respectively in the odd and even feet with the pair of determinants and a long letter at the end of each foot. Stanzas V-1 97 and V-2 50 have one determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X 15 and the second foot of st VIII 41 present a peculiar type. All the other long metres in the book may be Vaitaliya of 18 syllabic instants in each foot or they may be called Jati also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are—VI 68-69, VII 42, 52, 54-57, VIII 40, 41, 62-64, IX-1 1-17, IX-2 1, 22, 23, IX-3. 1-15, IX-4 10, 12-14, X 14-21 App 1. 11-18 and App 2 5-16

22 Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarati is available. The *निर्युक्ति* of Bhadrabahu is the oldest one and hence it is included in the present edition for the use of scholars and research students. The commentary of *हरिमद्रसूरि* comes next which is very exhaustive and scholarly being a commentary on the text and *Niryukti* both. Besides these two commentaries, there are also available in manuscript copies the *Lagbutika* of Sumatīvarī, the *Sabdarthavrittī* of Samayasundara, the *Churnī* in Prakrit, the *Avacūri* in Sanskrit and *Balavabodha* in Gujarati. There are also noticed commentaries by Trilokacarya, Jnanasagara and his pupil which bear no title. The manuscripts of *Churnī* and *Niryukti* are few, while those of the bare text or the text with the *Avacūri* or of the text with the Gujarati gloss are more numerous there being more than 20 of each in the Dehla Upāshraya alone.

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Ms. A belonging to Dossabhai Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by *रज्जु* and *व्यात्मनेपद्* endings. There is no date given and there are not written the *Chulikas*. Ms. B of Jaisalmer (dated Samvat 1643 Friday Ashadha Suddha 5) with *वालवयोध* in Gujarati written by Rajahansa Mahopādhyaya, the pupil of the

pupil of जिनराजसूरि of खरतरगच्छ was selected to represent the northern Mss. The manuscript is a good and reliable one, corrected possibly by some teacher with yellow pigment. It has got no Chulikas written. Ms. ख is also in old Manuscript (dated Samvat 1654, Sunday Bhadrapad Vad 1) stated to be written at Stambha tirtha. The Manuscript is correct and legible. This manuscript gives the two Appendix chapters Ms. ग with दीपिका in Sanskrit is slightly different from ख. Ms. घ was chosen to represent the manuscripts at the Bhandarkar Oriental Research Institute, Poona. It bears Samvat 1515 and Saka 1377 as its date. The discrepancy between the Saka and the Samvat numbers can be settled with the help of the remark बहुधान्यसंवत्सरे आषण शुद्ध ७ सोमदिने लिखितं found at the end. It has the Chulikas at the end, and a Sanskrit gloss. Two other Mss. at the Institute bear Samvat 1492 and 1663 as their dates while the others bear no date. Ms. च represents the Ahmedabad collection at the Dohla Upāshraya, which appears to be very old although no date is given therein. It is a very reliable manuscript which has got the two Chulikas. It is the Ms. च on which the present edition has been mainly based.

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॥ दसवेआलियसुत्त ॥

॥ पढममज्झयणं ॥

धम्मो मङ्गलमुक्कट्टं^१ अहिंसा संजमो तवो ।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥१॥
जहा दुमस्स पुप्फेसु भमरो^२ आवियइं रस्सं ।
न य पुप्फं किलामेइ सो^३ य पीणेइ अप्पयं ॥२॥
एमेए समणा मुत्ता जे लोए सन्ति साहुणो ।
विहंगमा^४ व पुप्फेसु दाणमत्तेसणे रया ॥३॥
वयं च वित्तिं लम्भामो न य कोइ उवहम्मइ ।
अहागडेसु^५ रीयन्ते पुप्फेसु भमरा जहा ॥४॥
महुकारसमा घुद्धा जे भवन्ति अणिसिया ।
नाणापिण्डरया दन्ता तेण बुच्चन्ति साहुणो^६ ॥५॥ ति बेमि ॥
॥ पढमं दुमपुप्फियज्झयणं समत्तं ॥

॥ वीयमज्झयणं ॥

कहं नु कुज्जा सामण जो कामे न निवारए ।
पए पए विसीयंतो संकप्पस्स वसं गगो ॥ १ ॥
घत्यगन्धमलंकारं^७ इत्थीयो सयणाणि य ॥
अच्छन्दा जे न भुंजन्ति न से चाइ ति बुच्चइ ॥२॥
जे य कन्ते पिए भोए लद्धे^८ वि पिट्टिकुव्वइ ।
साहीणे चयई भोए से हु चाइ ति बुच्चइ ॥३॥

१ अ. मुक्किं २ क. स. ग. घ. च आवियइ ३ स. सो य पीणेइ. ४ स. इव पुप्फेसु. ५ स. घ. रीयति. ६ अ स इत्थीयो. ७ स ग घ विपिट्ठि० क वि पिट्ठि०

१समाइ पेहाइ परिव्वयन्तो
 सिया मणो २निस्सरई यहिद्धा ।
 "न सा महं नो वि अहं पि तीसे"
 इच्चेव ताओ ३विणएज्ज रागं ॥४॥
 थायावयाहो, चय ४सोअमल्लं,
 कामे कमाही, ५कमियं खु दुक्ख ।
 छिन्दाहि दोसं, विणएज्ज रागं,
 एवं मुहो ६होहिसि संपराए ॥५॥

पक्खन्दे जलियं ७जोइं धूमकेउं दुरासयं ।
 ८निच्छंति घन्तयं भोत्तुं कुले जाया अगन्धणे ॥६॥
 धिरत्थु ते जसोकामी जो तं जीयियकारणा ।
 घन्तं इच्छसि धावेउं ! सेय ते मरण भवे ॥७॥
 अहं च भोगरायस्त तं च सि अन्धगवण्हिणो ।
 मां कुले गन्धणा होमो, संजमं निहुओ चर ॥८॥
 जइ त काहिसि भाव जा जा ९दच्छसि नारिओ ।
 १०वायाचिद्धो च्व ह्दो अग्गिप्पा भविस्ससि ॥९॥
 तीसे सो ययणं सोच्चा ११संजयाए सुभासियं ।
 अंकुसेण जहा नागो धम्मे संपडियाइओ ॥१०॥
 एवं करेन्ति संबुद्धा पण्डिया पदियइत्तणा ।
 विणियइत्त भोगेसु जहा से १२पुरिसोत्तिमे ॥११॥सि वेमि॥
 ॥ धीयं सामण्णपुठ्वयज्झयणं समसं ॥

१ स च समाए पेहाए २ च नीसरई, स निस्सरई ३ स विण-
 इव ४ अ क ख मोगमल्ल. ५ क किमियं. ६ स होहि मुसपराए. ७
 क जायं धूमकेय. ८ अ ख घ निच्छति. ९ अ. क दिच्छति. १० अ ख
 वेणुव्व ह्दो. ११ स सजईए, घ सजवाइ. १२ अ क ख पुरिसुत्तमो.

॥ तडयमञ्जयणं ॥

संजमे सुद्वियप्पाणं विन्पमुक्काण तादणं ।
 तेसिमेयमणाइण्णं निग्गन्थाण महेसिणं ॥१॥
 उदेसिय कीयगढं नियागं अभिहडाणि य ।
 राडभत्ते सिणाणे य गन्धमल्ले य चोयणे ॥२॥
 सभिही गिहिमत्ते य रायपिण्डे किमिच्छए ।
 मंवाहणं ^१दन्तपहोवणा य संपुच्छणं देहपलोयणा य ॥३॥
^२अगवय नालीए छन्नस्स य धारणगए ।
^३तेगिच्छं पाणहा पाए समारम्भं च जोइणो ॥४॥
^४मेज्जायरपिण्डं च आसन्दो पलियइए ।
 गिहन्तरनित्तेज्जा य गायस्सुध्वट्टणाणि य ॥५॥
 गिहिणो वेयावडियं जा य आर्जाववित्तिरा ^५ ।
 तत्तानिब्बुडभोइत्तं ^६ आउरस्सरणाणि य ॥६॥
 मूलए सिहवेरे य उच्छुखंडे अनिब्बुडे ।
 फन्दे मूले य मच्चित्ते फलेयीए य आमए ॥७॥
 तोएच्चले सिन्धवे लोणे ^७रीमालोणे य आमए ।
 सामुदे पंसुपारे ष कालालोणे य आमए ॥८॥
 धूयणेत्ति घमणे य वत्थीकम्मविरेयणे ।
 अञ्जणे ^८दन्तवणे य गायम्मइविभूसणे ॥९॥
 सत्रमेयमणाइण्णं निग्गन्थाण महेसिणं ।
 संजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥१०॥
 पञ्चासत्रपरिशाया तिगुत्ता लमु संजया ।
 पञ्चनिग्गहणा धीरा निग्गन्था उज्जुदंसिणो ॥११॥

१ अ. दंतपहोवणो य संपुच्छण. २ अ क ग अगवए य नालीए.

३ त तिगिच्छ. ४ ल सिम्मायर. ५ अ क ग वत्तिया. ६ अ घ भाइत्तं.

७ अ घ हमाओणे. ८ अ दतकडे.

आयाययन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।

१ वासासु पडिसलोणा संजया सुसमाहिया ॥१२॥

परोसहरिऊदन्ता धूयमोहा जिइन्दिया ।

सव्वदुस्सप्पहोणत्ता पक्कमन्ति महेसिणो ॥१३॥

दुक्कराइं २ करेत्ताणं दुस्सहाइं सहेत्तु य ।

के ३ इत्थ देवलोगेसु केइ सिज्झन्ति नीरया ॥१४॥

खवित्ता पुब्बकम्माइ संजमेण तवेण य ।

सिद्धिमग्गणुप्पत्ता ताइणो परिनिब्बुड ॥१५॥ त्ति वेमि ॥

॥ तइयं खुड्डियायारकहज्झयण समत्त ॥

॥ चउत्थमज्झयणं ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु
छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कास-
वेणं पवेश्या सुयक्खाया सुपण्णत्ता । सेयं मे अहिज्जिउं
अज्झयणं धम्मपण्णत्ती ॥

फयरा खलु सा छज्जीवणिया नामज्झयणं समणेणं भग-
वया महावीरेणं कासवेणं पवेश्या सुयक्खाया सुपण्णत्ता सेयं
मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ?

इमा खलु सा छज्जीवणिया नामज्झयणं समणेणं
भगवया महावीरेणं कासवेणं पवेश्या सुयक्खाया सुप-
ण्णत्ता सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती । त जहा ।
पुढविकाइया, आउकाइया, तेउकाइया, वाउकाइया, धण-
स्सइकाइया, तसकाइया ॥

पुढवी ४ चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ
सत्थपरिणण्ण । आउ चित्तमन्तमक्खाया अणेगजीवा
मुढोसत्ता अन्नत्थ सत्थपरिणण्णं । तेउ चित्तमन्तमक्खाया

* १ च वासासु प्पडि २ ख घ करित्ता ३ अ ग एत्थ ४ क घ
च चित्तमन्तमक्खाया

अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएणं । वाट चित्त-
मन्तमन्थाया अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएण ।
वणस्सई चित्तमन्तमन्थाया अणेगजीवा पुढोसत्ता अन्नत्थ
१सत्थपरिणएण । त जहा । अग्गीया मूलवीया पोर-
यीया सन्धीया वीयरुहा संमुच्छिमा तणलया वणस्सई-
फाइया सर्गीया चित्तमन्तमन्थाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं ॥

से जे पुण इमे अणेगे यहवे तसा पाणा तं जहा ।
अण्टया पोयया जराउया रसया २संसेयया समुच्छिमा
उन्मिया उद्यराइया जेसि ३केमि चि पाणार्ण अभिन्नन्त पडि-
एन्त मनुचियं पसारियं रुयं भंतं तसियं पलाइय आगइ-
गइविन्नाया जे य कोइपयगा जा य कुन्धुपिगीलिया सन्ने
वेइदिया सन्ने तेइदिया सन्ने चउरिदिया सन्ने पंचिदिया
सन्ने तिरिक्खजोणिया सन्ने नेरइया सन्ने मणुया सन्ने
देया सन्ने पाणा ४परमाहम्मिया । एसो सल्लु छट्ठी जीव-
निकाओ 'तसकाओ' ति पयुच्चइ ॥

इच्चेसि छण्ह जीवनिक्कायाण नेय सयं ३इ समारंभिज्जा,
नेयन्नेहि वंडं समारभायिज्जा ३इं समारम्मन्ते वि अन्ते न
५ममणुजाणामि जाणजीवाए तिविहं तिविहेण मणेणं ६वायाए
फाएणं न करेमि न कारधेमि ७करेन्तं पि अन्नं न समणु
जाणामि तस्स भन्ते पडिकमामि निदामि ८शरिहामि अप्पाण
थांनिरामि ॥

पढमे भन्ते महत्थए पाणाइजायाथो वेरमणं । मन्थ

१ ॥ सत्थपरिणएण । तस चित्तमन्तमन्थाया त जहा । २ अ क र स
ग ममेइमा ३ च किमि चि ४ च परमाहम्मिया, ५ परमाहम्मी स एणो
६ क प ममणुजाणामि ७ अ वथाए, ७ च करित पि, ८ च
-गाइमि

भन्ते पाणाइवाय पच्चक्कामि, सं सुहुम वा वायर वा तस
 वा थायर वा । नेव सय पाणे अइवाएज्जा नेवन्नेहिं
 पाणे अइवायावेज्जा पाणे अइवायते वि अन्ने न ^१सम
 णुजाणामि जावज्जीवाए तिविह तिविहेण मणेण ^२वायाए
 काएण न करेमि न कारवेमि ^३करेन्त पि अन्न न समणुजा
 णामि, तस्स भन्ते पडिक्कमामि निन्दामि ^४गरिहामि अप्पाण
 घोसिरामि, पढमे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ
 पाणाइवायाआ घेरमण ॥ १ ॥

अहाधरे दोच्चे भन्ते महव्वए मुसावायाआ घेरमण ।
 सव्व भन्ते मुसावाय पच्चक्कामि से कोहा वा एोहा वा
 भया वा नेव सय मुस वएज्जा नेवन्नेहिं मुस वायावेज्जा
 मुस थयन्ते वि अन्ने न ^१समणुजाणामि जावज्जीवाए तिविह
 तिविहेण मणेण ^२वायाए काएण न करेमि न कारवेमि
^३करेन्त पि अन्न न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्दामि ^४गरिहामि अप्पाण घोसिरामि दोच्चे भन्ते मह
 व्वए उवट्ठिओ मि । सव्वाओ मुसावायाओ घेरमण ॥२॥

अहावरे तच्चे भन्ते महव्वए अदिन्नादाणाओ घेरमण ।
 सव्व भन्ते अदिन्नादाण पच्चक्कामि से गामे वा नगरे वा
 रण्णे वा अप्प वा यहु वा अणु वा थूल वा चित्तमन्त वा अ
 चित्तमन्त वा नेव सय अदिन्न गिण्हेज्जा नेवन्नेहिं अदिन्न
 गिण्हावेज्जा, अदिन्न गिण्हन्ते वि अन्ने न ^१समणुजाणामि
 जावज्जावाए तिविह तिविहेण मणेण ^२वायाए काएण न करेमि
 न कारवेमि ^३करेन्त पि अन्न न समणुजाणामि, तस्स भन्ते
 पडिक्कमामि निन्दामि ^४गरिहामि अप्पाण घोसिरामि तच्चे
 भन्ते महव्वए उवट्ठिओ मि । सव्वाओ अदिन्नादाणाओ
 घेरमण ॥ ३ ॥

अहायरे चउत्ये भन्ते महव्यए मेहुणाओ वेरमणं ।
 सव्वं भन्ते मेहुणं पच्चन्तामि से दिव्वं वा माणुसं वा तिरि-
 फ्फसजोणियं वा नेव सयं मेहुणं सेवेज्जा, नेवनेहिं मेहुणं
 सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न ^१समणुजाणामि जाव-
 ज्जीयाए तिधिहं तिधिहेणं मणेणं ^२वायाए काएणं न करेमि
 न कारवेमि ^३करेन्तं पि अन्ने न समणुजाणामि, तस्स भन्ते
 पडिक्कमामि निन्दामि ^४गरिहामि अप्पाणं वोसिरामि चउत्ये
 भन्ते महव्यए उवट्ठिओ मि । सव्वाओ मेहुणाओ वेरमणं ॥ ४ ॥

अहायरे पच्चमे भन्ते महव्यए परिग्गहाओ वेरमणं ।
 सव्वं भन्ते परिग्गहं पच्चन्तामि, से अप्पं या यहुं या अणुं
 या धूलं या चित्तमंतं वा अचिच्चमंतं वा । नेव सयं परि-
 ग्गह परिणेण्हेज्जा, नेवन्नेहिं परिग्गह परिणेण्हावेज्जा, परि-
 ग्गहं परिणेण्हन्ते वि अन्ने न ^१नमणुजाणामि जावज्जीयाए
 तिधिहं तिधिहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि
^३करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्तामि ^४गरिहामि अप्पाणं वोसिरामि पच्चमे भन्ते महव्यए
 उवट्ठिओ मि । सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहायरे छट्ठे भन्ते वए राइभोयणाओ वेरमणं । सव्वं
 भन्ते राइभोयणं पच्चन्तामि से असणं वा पाणं वा राइमं वा
 साइम वा नेव सयं ^१राइं भुंजेज्जा, नेवन्नेहिं राइं भुजावेज्जा
 राइं भुंजते वि अन्ने न ^१समणुजाणामि जावज्जीयाए तिधिहं
 तिधिहेणं मणेणं ^२वायाए काएणं न करेमि न कारवेमि ^३करेन्तं
 पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमाभि निन्दामि
^४गरिहामि अप्पाणं वोसिरामि ^५छट्ठे भन्ते वए उवट्ठिओ
 मि । सव्वाओ राइभोयणाओ वेरमणं ॥

१ क घ समणुजाणिवा २ छ वयाए ३ च करितं पि ४ च
 गरिहामि ५ ख. राइय ६ ख छट्ठे वए.

इच्चेयाइ पञ्च महव्याइं राइभोयणवेरमणल्लइं अत्त-
हियइयाए उवसपज्जित्ताणं विहरामि ॥६॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा षगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से पुढावि वा भित्ति वा सिल
वा लेल्लु वा ससरन्धं वा कायं ससरन्धं वा वत्थं हत्थेण वा
पाएण वा कणेण वा १ किलिचेण वा अङ्गुलियाए वा २ सला-
गाए वा सलागहत्थेण वा नालिहेज्जा न थिलिहेज्जा न
घट्टेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न थिलिहावेज्जा न
घट्टावेज्जा न भिन्दावेज्जा, अन्न आलिहन्त वा थिलिहन्तं
वा घट्टन्त वा भिन्दन्तं वा न ३ समणुजाणामि जावज्जीवाए
तिविह तिविहेण मणेणं धायाए काएण न करेमि न कारवेमि
करेन्त पि अन्न न समणुजाणामि तस्स भन्ते पडिकमामि
निन्दामि १ गरिहामि अप्पाण घोसिरामि ॥७॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा षगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से उदगं वा ओस वा हिम वा
४ महिय वा करग वा हरतणुग वा सुद्धोदग वा उदउल्ल वा
कायं उदओल्लं वा वत्थं ससिणिद्धं वा कायं ससिणिद्धं वा
वत्थं नामुसेज्जा न मफुमेज्जा ५ न आवीलेज्जा न पवीलेज्जा
न अन्धोडेज्जा न पफ्खोडेज्जा ६ न आयावेज्जा न पयावेज्जा,
अन्नं नामुसावेज्जा न सफुसावेज्जा ७ न आवीलावेज्जा न
पवीलावेज्जा न अन्धोडावेज्जा न पन्धोडावेज्जा न आया-
वेज्जा न पयावेज्जा अन्नं आमसन्त वा संफुसन्त वा आवी-

१ अ ख घ किलिचेण २ अ ख च सिलागाए वा सिलाग ३ क
घ समणुजाणिज्जा ४ च गरहामि ५ च महिय ६ अ च नावीलेज्जा.
७ च नायावेज्जा ८ च नावीलावेज्जा

लेन्तं वा पयीलेन्तं वा ^१अम्पोडेन्तं वा पम्खोडेन्तं वा आया-
 येन्तं वा पयावेन्तं वा न ^२समणुजाणामि, जावज्जीवाए तिविहं
 तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं
 पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निंदामि
 गरिहामि अप्पाणं थोसिरामि ॥८॥

से भिम्बू वा भिम्बुणो वा संजयविरयपडिह्यपच्च-
 क्फायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
 वा सुत्ते वा जागरमाणे वा, से अगणिं वा ^३इहालं वा
^४मुम्मुरं वा अच्च वा जालं वा अलायं वा ^५सुद्धागणिं वा
 उक्कं वा न उज्जेज्जा ^६न घट्टेज्जा न उज्जालेज्जा न निब्बा-
 वेज्जा, अन्नं न उजावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न
 निब्बावेज्जा, अन्नं उजंतं वा घट्तं वा उज्जालंतं वा निब्बा-
 वंतं वा न ^७समणुजाणामि जावज्जीवाए तिविहं तिविहेणं
 मणेणं वायाए काएणं न करेमि न कारवेमि करेत्तं पि अन्नं
 न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि ^८गरि-
 हामि अप्पाणं थोसिरामि ॥ ९ ॥

से भिम्बू वा भिम्बुणी वा संजयविरयपडिह्यपच्च-
 क्फायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
 वा सुत्ते वा जागरमाणे वा, से सिएण वा विहुयणेण वा
 तालियंटेण वा पत्तेण वा पत्तमङ्गेण वा साहाए वा साहा
 भङ्गेण वा ^९पिहुणेण वा पिहुणहत्थेण वा खेलेण वा खेल-
 कण्णेण वा हत्थेण वा मुहेण वा अप्पणो वा कार्यं वाहिरं
 वा धि पोग्गलं न ^{१०}फूमेज्जा, न वीएज्जा अन्नं न फूमावेज्जा

१ च अक्कोडितं वा २ क. च समणुजाणिञ्जा ३ ए इहालिं.
 ४ अ मुम्मुर ५ क सुद्धागणिय ६ घ न. घट्टिञ्जा न भिदिञ्जा न उब्बा-
 लिञ्जा न पञ्जालिञ्जा न निब्बाविञ्जा ७ क घ. समणुजाणिञ्जा ८ च गरिहामि
 ९ च पेहुणेण वा १० ग घ फूमेञ्जा; ए पुसिञ्जा.

अन्नं फूमन्तं वा चोयन्नं वा न ^१समणुजाणामि जावज्जी-
वाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न
कारवेमि करेन्नं पि अन्नं न समणुजाणामि, तस्स भन्ते
पडिक्कमामि निन्दामि ^२गरिहामि अप्पाणं वोसिरामि ॥१०॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से वीएसु वा बीयपइहेसु वा
रुढेसु वा रुढपइहेसु वा जाएसु वा जायपइहेसु वा हरिपसु
वा हरियपइहेसु वा छिन्नेसु वा छिन्नपइहेसु वा सचि-
त्तेसु वा सचित्तकोलपडिनिस्सिपसु वा न गच्छेज्जा न
चिहेज्जा न निसीएज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा
न चिशवेज्जा न निसीयावेज्जा न तुयट्टावेज्जा, अन्नं गच्छन्तं
वा चित्तं वा निसोयन्तं वा तुयट्टन्तं वा न ^१समणुजाणामि
जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न
करेमि न कारवेमि करेन्नं पि अन्नं न समणुजाणामि, तस्स
भन्ते पडिक्कमामि निन्दामि ^२गरिहामि अप्पाणं वोसिरामि ॥११॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से कीडं वा पयंगं वा कुन्थुं
वा पिवीलियं वा हत्थंसि वा पायंसि वा वाहुंसि वा
^३ऊरंसि वा उदरंसि वा सीसंसि वा ^४वत्थंसि वा पडिग्ग-
हंसि वा रयहरणंसि वा गोच्छंसि वा उडुगंसि वा दण्ड-
गंसि वा पीढगंसि वा फलहंसि वा सेज्जंसि वा संथार-

१ क घ समणुजाणिजा. २ च गरहामि ३ र ऊरंसि
वा ४ र वत्थंसि वा पायगंसि वा रयहरणंसि वा क्वलंसि वा गुच्छंसि
वा उडुयंसि वा दडंसि वा; अ वत्थंसि वा पायपुट्ठगंसि वा रयहरणंसि
वा क्वलंसि वा पडिग्गहंसि वा उडगंसि वा.

गंसि वा अत्रयरंसि वा तहप्पगारे उवगरणजाण तवो संज-
यामेव पडिलेहिय पडिलेहिय एमज्जिय एमज्जिय १एग-
न्ते अचणेज्जा, नो णं संघायमावज्जेज्जा ॥१२॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥१॥

२अजयं चिन्माणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥२॥

अजयं आसमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥३॥

अजयं सयमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥४॥

३अजयं भुज्जमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥५॥

अजयं भासमाणो उ पाणभूयाइं हिंसइ ।

यन्धइ पाचयं कम्मं, तं से होइ कडुयं फलं ॥६॥

कहं चरे ? कहं चिंहे ? कहं आसे ? कहं सए ? ।

कहं भुज्जन्तो भासन्तो ४पाचं कम्मं न यन्धइ ? ॥७॥

जयं चरे, जयं चिंहे, जयं आसे, जयं सए ।

जयं भुज्जन्तो भासन्तो पाचं कम्मं न यन्धइ ॥८॥

सद्यभूयप्पभूयस्म सम्मं भूयाइं पासथो ।

पिहियासवस्स दन्तस्स पाचं कम्मं न यन्धइ ॥९॥

पढमं नाणं तवो दया, एवं चिन्इ सव्वसंजण ।

अच्चाणी किं काही फि वा ५नाहिइ ६छेय पाचगं ॥१०॥

१ अ क र घ एगन्तमवणमेज्जा २ अ. अयं श्लोको न दृश्यते,
प्रायो लोकाप्रमादाद् अर्थो भवेत्, ३ अ इमो श्लोको व्युत्क्रमेण दृश्यते.
४ ल घ पाचकम्म ५ अ क च नाही छेय. ६ र सेव.

१सोच्चा २जाणइ कल्लाण सोच्चा जाणइ पावग ।
 उभय पि जाणइ सोच्चा ज छेय त समायरे ॥११॥
 जो जीवे वि न ३थाणाइ अजीवे वि न याणइ ।
 जीवाजीवे अयाणतो कट सो ४नाहीइ सजम ॥१२॥
 जो जीवे वि वियाणाइ अजीवे वि वियाणइ ।
 जीवाजीवे वियाणतो सो हु नाही उ सजम ॥१३॥
 जया जीवमजीवे य दो वि षए वियाणइ ।
 तया गइ बहुविह सव्वजीवाण जाणइ ॥१४॥
 जया गइ बहुविह सव्वजीवाण जाणइ ।
 तया पुण्ण च पाव च ५घघ मोरख च जाणइ ॥१५॥
 जया पुण्ण च पाव च घघ मोरख च जाणइ ।
 तया ६निर्व्विन्दए भोए जे दिव्वे जे य माणुसे ॥१६॥
 जया निर्व्विन्दए भोए जे दिव्वे जे य माणुसे ।
 तया चयइ ७सभोग सन्धिभतरयाहिर ॥१७॥
 जया चयइ सभोग सन्धिभतरयाहिर ।
 तया मुण्डे भवित्ताण ८पव्वयइ अणगारिय ॥१८॥
 जया मुण्डे भवित्ताण पव्वयइ अणगारिय ।
 तया सवरमुक्कइ ९धम्म फासे अणुत्तर ॥१९॥
 जया सवरमुक्कइ धम्म फासे अणुत्तर ।
 तया धुणइ कम्मरय अबोहिकद्रुस कड ॥२०॥
 जया धुणइ कम्मरय अबोहिकद्रुस कड ।
 तया सवत्तग नाण दसण चाभिगच्छइ ॥२१॥
 जया सव्वत्तग नाण दसण चाभिगच्छइ ।
 तया लोगमलोग च जिणो जाणइ केवली ॥२२॥

१ ख मुच्चा २ क र य याणइ ३ च याणइ ४ क नाही य सजम,
 च नापी सजम ५ च वधमोक्ख च ६ अ निर्व्विन्दइ ७ अ सजोगे,
 क घ मजोग ८ अ क र ग घ पव्वयइ ९ अ ख उक्किइ

जया लोगमलोगं च जिणो जाणइ केवली ।
 तथा १जोगे निर्दमिता सेलेसि पडिवज्जइ ॥२३॥
 जया जोगे निर्दमिता सेलेसि पडिवज्जइ ।
 तथा कम्मं २खवित्ताणं सिद्धिं गच्छइ नीरयो ॥२४॥
 जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरयो ।
 तथा लोगमत्ययत्यो सिद्धो ३भवइ सासयो ॥२५॥
 सुहसापगस्स समणस्स सायाउलगस्स निगामसाइस्स ।
 उच्छोलणापद्दाविस्स ४ दुलहा सोग्गइ तारिसगस्स ॥२६॥
 तद्योगुणपद्दाणस्स उज्जुमईजन्तिसंजमरयस्स ।
 परीसहे जिणन्तस्स सुलहा ५सोग्गइ तारिसगस्स ॥२७॥
 पच्छा धि ते पयाया खिप्प गच्छन्ति अमरमवणाई ।
 जेसि ६पियो तवो संजमो य यन्ती य वम्मचेरं च ॥२८॥
 इच्चेयं छज्जीवणियं सम्मदिगे सया जए ।
 ७दुलहं लभित्तु सामण्णं कम्मुणा न विराहेज्जासि ॥२९॥
 ॥ ति थेमि ॥
 ॥ चउत्थं छज्जीवणियङ्गयणं समत्तं ॥

॥ पंचममङ्गयणं-पढमो उद्देशओ ॥

संपत्ते १भिक्खकालम्मि असंभन्तो अमुच्छिभो ।
 इमेण कमजोगेण मत्तपाणं गवेसए ॥१॥
 से गामे वा नयरे वा गोयरग्गगओ मुणी ।
 चरे मन्दमणुव्विग्गो अव्यक्खित्तेण चैयसा ॥२॥
 पुरओ जुगमायाए पद्दमाणो महिं चरे ।

१ छ जोए २ च खवेताण ३ अ क ष हवइ ४ अ क
 ख ष पद्दोइस्स; ग पद्दोविस्स. ५ च सोग्ग ६ क पियो ७ च दुलभ.
 ८ ख. भिक्खु. कालम्मि

वज्जेन्तो वीयहरियाइं पाणे य दग्मट्टियं ॥३॥
 ओचाय विसमं खाणु विज्जल परिवज्जए ।
 संकमेण न गच्छेज्जा विज्जमाणे ^१परक्कमे ॥४॥
 पवडन्ते व से तत्थ पक्खलन्ते इ सजए ।
 हिंसेज्जा पाणभूयाइं तसे अदुव थावरे ॥५॥
 तम्हा तेण न गच्छेज्जा संजए सुसमाहिए ।
 सह अन्नेण मग्गेण जयमेव परक्कमे ॥६॥
 इङ्गाल छारियं रासिं तुसरसिं च गोमयं ।
 ससरक्खेहिं पाएहिं संजओ तं ^२नइक्कमे ॥७॥
 न चरेज्ज घासे घासन्ते महियाए थ पडन्तिए ।
 महावाए व वायन्ते तिरिच्छसंपाइमेसु था ॥८॥
 न चरेज्ज ^३वेससामन्ते वंभचेरवसाणए^४ ।
 वंभयारिस्स वंतस्स होज्जा तत्थ विसोत्तिया ॥९॥
^५अणायणे चरतस्स ^६संसग्गीए थभिकखणं ।
 होज्जा वयाणं पीडा सामण्णम्मि य संसओ ॥१०॥
 तम्हा एय वियाणित्ता दोसं ^७दुग्गइवड्डुणं ।
 वज्जए वेससामते मुणी ^८एगतमस्सिए ॥११॥
 साणं ^९सूय गाविं दित्तं गोणं ह्वयं गयं ।
^{१०}संडिम्मं कलहं जुदं दूरओ परिवज्जए ॥१२॥
 अणुण्णए नावणए अप्पाहिडे अणाउले ।
 इंदियाइं ^{११}जहाभागं दमइसा मुणी चरे ॥१३॥
 दवदवस्स न गच्छेज्जा भासमाणो य गोयरे ।
 हसतो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥१४॥

१ अ परिकमे २ च न अइक्कमे. ३ अ वेसवासते, ख वेसवा-
 सत, ४ क म वसाणुए ५ ॥ अणायणे, क अणायवण-चत्तस्म ६
 ख मसग्गीइ ७ च दोगइ ८ अ मासिए । ९ ग घ सूइ गाविं; अ
 सूयइगाविं, ग सूअगाविं १० ख घ सडिम. ११ अ जहाभाव

आलोयं थिगल दारं सन्धि द्गभवणाणि य ।
 चरंतो न विनिञ्जाए संकट्टाणं विवज्जए ॥१५॥
 रत्तो १ गह्वरुणं च २ रहस्सारन्निवयाण य ।
 संकिलेसकरं ठाण दूरओ परिवज्जए ॥१६॥
 ३ पडिहुकुलं न पविसे मानगं परिवज्जए ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुलं ॥१७॥
 सार्णापाधारपिहियं ४ अप्पणा नावपंगुरे ।
 कयाढ ना पणोस्लेज्जा ५ ओग्गहसि अजाइया ॥१८॥
 गोयरग्गपविट्ठो उ धच्चमुत्त न धारए ।
 ६ ओगासं फासुयं नच्चा ७ अणुन्नविय वोसिरे ॥१९॥
 ८ नीयदुवारं तमस कोग्गं परिवज्जए ।
 अचन्नुपिसओ जत्थ पाणा दुप्पडिलेहया ॥२०॥
 ९ जत्थ पुप्फाइं यीयाइ विप्परण्णाइं १० कोइए ।
 अहुणोघलित्तं ओत्तं द्दुणं परिवज्जए ॥२१॥
 एलग दारग साण घच्छग चावि १० कोइए ।
 उह्वहिया न पविसे ११ विउहत्ताण व संजए ॥२२॥
 अमंसत्तं पलोएज्जा नाइदुरावलोयए ।
 उप्फुल्लं न विनिञ्जाए १२ नियहेज्जा १३ अयपित्ते ॥२३॥
 अइभूमिं न गच्छेज्जा गोयरग्गओ मुणी ।
 कुलस्स भूमिं जाणित्ता १४ मिय भूमिं परक्कमे ॥२४॥

१ क गिह्वरुणं; अ स गिह्वरुण २ अ रहस्सारन्निवयाणि. ३ क पडिहु ४ स अप्पणो; ५ च ओग्गह से ६ च ओयास ७ च अणु-
 प्रायस्मि ८ क नीय दुवार; घ णीअदुवार. ९ अ जत्थ पाणाइ १०
 स इए ११ च. विउहत्ताण; स. विहुइत्ताण च, अ विओत्ताण वस जए,
 १२ क स. नियट्ठि. १३ अ अयपिरे १४ अ मियभूमिं

तत्थेव पडिलेहिज्जा भूमिभागं ^१वियक्खणो ।
^२सिणाणस्स य वच्चस्स ^३संलोग परिवज्जण ॥२५॥
^४दगमद्वियआयाणे चीयाणि हरियाणि य ।
 परिवज्जन्तो चिहेज्जा सत्विन्दियसमाहिण ॥२६॥
 तत्थ से चिहमाणस्स आहरे पाणभोयणं ।
 अकप्पियं न ^५गोणहेज्जा, पडिगाहेज्ज कप्पियं ॥२७॥
 आहरन्तो सिया तत्थ ^६परिसाडेज्ज भोयणं ।
^७दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥२८॥
 संमहमाणी पाणाणि चीयाणि हरियाणि य ।
 असंजमकरिं नच्चा ^८तारिसं परिवज्जण ॥२९॥
 साइदु निक्खित्ताणं सच्चित्तं ^९घट्टियाणि य ।
 तद्देव समणद्वय उदग संपणोल्लिया ॥३०॥
 भोगाहइत्ता चलाइत्ता आहरे पाणभोयण ।
^७दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥३१॥
 पुरेकम्मेण हत्थेण ^{१०}दब्बिणं भायणेण था ।
 विन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥३२॥
^{११}एव—
 उदओल्ले ससिणिद्धे ससरक्खे भट्टियाऊसे ।
 हरियाले ^{१२}हिङ्गुलुणं मणोसिला अंजणे लोणे ॥३३॥
 गेरुय वण्णियं सेडिय सोरट्टिय पिट्ठं ^{१३}कुक्कुसकणं य ।
^{१४}उक्कइमससडे ^{१५}संसडे चैव वोद्धव्ये ॥ ३४ ॥

१ अ वियक्खणे २ ख सणाणस्स ३ च संलोगे ४ अ घ दगमदी
 व आयाणे ५ च इच्छेज्जा ६ अ पडिसाडिज्ज ७ अ दैतिय ८ क तारिसं
 ९ अ घट्टियाण १० च दब्बिणं ११ अ एव उदहे, ख एव । उद-
 उहे. १२ च हिङ्गुलोए . १३ च कुक्कुस १४ अ क ख घ उक्कि १५
 अ मसदिडे

असंसद्रेण हृत्येण ^१द्विष भायणेण वा ।
 दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥३५॥
 संसद्रेण हृत्येण ^१द्विष भायणेण वा ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥३६॥
^२दोणं तु भुंजमाणं एगो तत्थ निमंतण ।
 दिज्जमाणं न इच्छेज्जा छन्दं से पडिलेहण ॥३७॥
 दोणं तु भुंजमाणं दो वि तत्थ निमंतण ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥३८॥
 गुन्विणीण उघत्तं विचिहं पाणभोयणं ।
^३भुंजमाणं विज्जेज्जा, भुत्तसेसं पडिच्छण ॥३९॥
 सिया य समणाय गुन्विणी फालमासिणी ।
 उहिया या निसोएज्जा निसा वा पुणुण ॥४०॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥४१॥
 थणगं ^४पिज्जमाणी दात्तं वा कुमारियं ।
 तं निक्खित्तु ^५रोयतं आहरे पाणभोयणं ॥४२॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥४३॥
^६जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकियं ।
 दित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥४४॥
^७दगवारणं पिहियं नीसाणं पीढरणं वा ।
 लोढेणं वा वि लेवेण सिलेसेण व केणइ ॥४५॥

१ ग द्विष २ अ घ दुण्ह ३ स भुजमाण ४ ज पिज्जमाणी,
 क घ, थणयं पिज्जेमाणी ५ अ ग, घ रोयत ६ अ पुस्तके अयं श्लोको न
 दृश्यते, गुर्जरभाषायामथस्तादनुवादो दृश्यते ७ क घ दगवारेण, अ
 दगवाहेण.

तं च उर्विमद्विउं दिज्जा समणद्वाए व ^१दावए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४६॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणद्वा पगडं इमं ॥४७॥
^२तारिस भत्तपाण तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥४८॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा पुण्णन्न पगड इमं ॥४९॥
 त भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५०॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा घणिमन्न पगडं इमं ॥५१॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५२॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणन्न पगडं इमं ॥५३॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥५४॥
 उहेसिय कीयगडं ^३पूर्इकम्मं च आहडं ।
 अञ्जोयरपाभिन्व मीसजायं च वज्जए ॥५५॥
^४उगमं से पुच्छेज्जा कस्सट्ठा केण वा कडं ।
 सोच्चा निस्संकिरं सुद्धं ^५पडिगाहेज्ज संजए ॥५६॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 पुप्फेसु ^६होज्ज उम्मीसं वीएसु हरिणसु वा ॥५७॥

१ च दावए २ क घ ग घ. त भवे ३ ख पूर्वकम्म च ४ ग
 उगम से पुच्छिब्बा, ख घ से अ पुच्छिब्बा ५ पडिगाहेज्ज ६ ख
 च होम वामीस

तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं
 असणं पाणं या वि गारमं गारमं तदा ।
 उदंग्गि होज्ज निम्भितं उत्तिगण्णोसु या ॥२०॥
 तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं ॥२०॥
 असणं पाणं या वि गारमं गारमं तदा ।
 १अगणिम्मि होज्ज निम्भितं तं च मंघट्टिया दार ॥२१॥
 तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं ॥२२॥

एव १उस्सकिया ओसणिया उज्जालिया पज्जालिया निग्गणिया ।
 उस्सिचिया निस्सिचिया २उत्तिया ओयारिया दणा ॥३॥
 तं भये भक्तपाणं तु संजयाण अरुणियं ।
 दितियं पडियाइफ्ते न मे कण्णइ तारिमं ॥२५॥
 होज्ज कट्ठं १सिळं या वि इहालं या वि गगया ।
 २ठियं मंफग्गाए तं च होज्ज चलाचलं ॥२५॥
 न तेज १मिग्गू गच्छेज्जा दिट्ठो तत्थ असज्जा ।
 गंभीरं कुसिरं चेत सन्धिदियसमादिण ॥२६॥
 निस्सेणि फल्लं पौडं २उस्सवित्ताणमारुहे ।
 ३मंघकीलं च पासायं ४समणद्वाए च दाणए ॥२७॥
 दुरुदमाणी पयडेज्जा हत्थं १पाय च लूसए ।
 पुढचिजीये वि हिस्सेज्जा जे य ११तं निस्सिया गणा ॥२८॥

१ अ तेउन्नि, २ लेअन्नि ३ च उस्सकिया ४ च उरुन्नि
 ५ न घ मिने ६ रा टविय चक्कमाए ७ अ क म मिग्गु ८ क रा
 ऊनविना नारुहे, ९ ओसवित्ताणमारुहे १० अ क म ग घ, मर ह्ये
 च १ रा च समग्गा एव दाणए ११ च घर च ११ च उरुन्निग.

य्यारिसे महादोसे जाणिऊण महेसिणो ।
 तम्हा मालोहडं भिक्खं ^१न पडिगेण्हंति संजया ॥६९॥
 कंदं मूलं पलवं वा आमं छिन्नं व सन्निरं ।
 तुंवागं सिंगवेरं च आमगं परिवज्जण ॥७०॥
 तहेय ^२सत्तुचुण्णाइं ^३कोलचुण्णाइं आवणे ।
^४सक्कुलिं फाणियं पूयं अन्नं वा वि तहाविहं ॥७१॥
^५विकायमाणं पसढं रणण परिफासियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥७२॥
 यहुभट्टियं पोग्गलं ^६अणिमिसं वा बहुकंटयं ।
 अत्थियं ^७तिंदुयं विल्लं उच्छुखंडं च ^८संबलिं ॥७३॥
 अप्पे सिया ^९भोयणज्जाए ^{१०}यहुउज्झियधम्मिए ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥७४॥
 तहेवुच्चाययं पाणं अदुवा ^{११}वारधोयणं ।
 संसेइमं चाउलोदगं अहुणाधोयं विवज्जण ॥७५॥
 जं जाणेज्ज चिराधोयं मईए दंसणेण वा ।
^{१२}पडिपुच्छिऊण सोच्चा वा जं च निरुसंकिंयं भवे ॥७६॥
^{१३}अजीयं परिणयं नच्चा पडिगाहेज्ज संजए ।
 अह संकिंयं ^{१४}भवेज्जा आसाइत्ताण ^{१५}रोयए ॥७७॥
 थोवमासायणट्टाए हत्थगम्मि ^{१६}दलाहि मे ।
 मा मे अच्चं विलं पूइं नालं ^{१७}तण्हयिणित्तए ॥७८॥

१ च न पडिगाहेज्ज संजए; ख. न पडिगिण्हंति २ ख सत्तु
 च कोल ४ क सकुलिं, घ सकुलिं ५ ख विकीयमाण ६ क ख अणमि
 ७ च तंदुय ८ अ ख च सिंबलिं ९ क भोयणिज्जाए १० ख बहुउज्झिय-
 धम्मिए, अ बहु उज्झिया मायणे ११ क वारधोअण, ग घ. वारधोय
 १२ ग च पडिपुच्छियाण १३ ख अजीयं १४ च हवेज्जा १५ च
 रोवा; १६ क दलाह १७ अ म घ तण्ह; क तिण्ह.

नं च अचंचिलं पूं नालं तण्हयिणिनय ।
 दितियं पडियाहक्के न मे कप्यइ तारिनं ॥७७॥
 जं च होज्ज भकामेणं विमणेण पडिच्छयं ।
 तं अप्यणा न पिचे नो वि अन्नस्म वायण ॥८०॥
 गंगंतमयकमिसा अचित्तं पडिलेदिया ।
 १जयं परिद्वेज्जा परिद्वण्य पडिइमे ॥८१॥
 सिया य गोयरग्गामो इच्छेज्जा परिभोत्तयं ।
 कौट्ठगं भित्तिमूलं वा पडिलेदित्ताण फारुयं ॥८२॥
 अणुत्तवित्तु मेद्दावी पडिच्छन्नम्मि संयुडे ।
 हत्थगं संपमज्जित्ता तत्थ मुंजिज्ज संजय ॥८३॥
 तत्थ ने भुंजमाणस्म अट्टियं कण्ठभो सिया ।
 तणकट्टसकरं धा वि अन्नं वा वि तहाविदं ॥८४॥
 तं उफ्फिवित्तु न^२ निन्निावे आसएण न छइए ।
 हत्थेण तं गहेऊणं गंगंतमयकमे ॥ ८५ ॥
 गंगंतमयकमिसा अचित्तं पडिलेदिया ।
 जयं परिद्वेज्ज परिण्य पडिइमे ॥ ८६ ॥
 सिया य ३भिक्खू इच्छेज्जा सेज्जाभागम्म भोत्तयं ।
 सर्पिडपायभागम्म ४उंडुयं पडिलेदिया ॥ ८७ ॥
 विणएण पविसित्ता सगासे गुरुणो मुणी ।
 इरियावदियमायाय आगमो य पडिकमे ॥ ८८ ॥
 आभोएत्ताण नीसेमं अह्यारं जह्वकमं ।
 गमणागमणे खेव मत्तपाजे य संजय ॥ ८९ ॥
 उज्जुप्पन्नो अणुव्विग्गो अब्बफिन्नितेण खेयसा ।
 आलोए गुरुसगासे जं जहा गदियं भवे ॥ ९० ॥

न सम्ममालोइयं होज्जा ^१पुर्व्वि पच्छा व ज कडं ।
 पुणो पडिक्कमे तस्स ^२वोसिठ्ठो चिंतए इमं ॥ ९१ ॥
 अहो ^३जिणेहिऽसावज्जा वित्ती साहूण देसिया ।
 मोक्खासाहूणहेउस्स साहुदेहस्स धारणा ॥ ९२ ॥
^४नमोकारेण पारेत्ता करेत्ता जिणसंथयं ।
 सज्झाय पट्टवित्ताणं धीसमेज्ज खणं मुणी ॥ ९३ ॥
 धीसमंतो इमं चित्ते हियमइ लाभमट्ठिओ ।
 जइ मे थणुग्गहं कुज्जा साहू, होज्जामि ^५तारिओ ॥ ९४ ॥
 साहूयो तो चियत्तेणं निमंतेज्ज जहक्कम ।
 जइ तत्थ केइ इच्छेज्जा तेहिं सद्धिं तु भुंजए ॥ ९५ ॥
 अह ^६कोइ न इच्छेज्जा तओ भुंजेज्ज ^७एक्कओ ।
 आलोए भायणे साहू जय ^८अपरिसाडिय ॥ ९६ ॥
^९तित्तगं व कहुयं व कसायं अंबिलं व महुरं लवणं वा ।
^{१०}एय लद्धमघइपउत्तं बहुघय व भुंजेज्ज भंजए ॥ ९७ ॥
 अरस धिरसं वा वि सूर्यं वा असूर्यं ।
 उल्ल वा जइ वा सुक्कं मंथुकुम्मासभोयणं ॥ ९८ ॥
 उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं ।
 मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ९९ ॥
 दुल्लहा ^{११}उ मुहादाई मुहाजीवी वि दुल्लहा ॥
 मुहादाई मुहाजीवी दो वि गच्छन्ति ^{१२}सोग्गइं ॥ १०० ॥
 ॥ ति वेमि ॥
 ॥ पंचमज्झयणस्स पिंडेसणाए पढमुदेत्तो समत्तो ॥

१ क पुव्व २ ख ख वोसिठ्ठा ३ च जिणेहि सावज्जा ४ क ख
 प नमुक्कारेण पारित्ता करित्ता ५ ख तारिओ. ६ अ क कोई ७ अ ए
 ग घ एगआ ८ क अपपरिसाडिय ९ च तित्तिय च कहुय च, १० अ क
 ग एय लद्ध ११ च हु १२ च साग्ग

॥ पंचममज्झयणं-त्रीओ उद्देसओ ॥

पट्टिगतं ^१संलिदित्तानं ^२लेयमायाए संजए
^३दुग्गंघं था सुग्गंघं था मन्थं भुंजे न ^४छृण ॥ १ ॥
 मेज्जा निमादियाए समाएओ य गोयरे ।
^५अयाएवद्दा भोषाणं जइ नेण न मंघरे ॥ २ ॥
^६तओ काएणमुएए ममयाण गयेमए ।
 पिट्ठिणा पुज्जमुत्तेण इमेण उत्तरेण य ॥ ३ ॥
 कालेण निस्समं विक्खु कालेण य पट्ठिजमं ।
 अकालं थ विरज्जिता काले कालं समाएरे ॥ ४ ॥
 अकाले थरमां विक्खु कालं न पट्ठिलेइदि ।
 मग्गाणं थ किलामेदि मग्गिणं थ ^७गरिहसि ॥ ५ ॥
 मा काले थवं विक्खु पुज्जा पुरिक्खकारिणं ।
 अत्ताओ नि न गोएज्जा तयो ति अट्ठिपामए ॥ ६ ॥
 तट्ठेपुआयया णाणा मग्गाए समागया ।
^८तउजुए न मच्छिउज्जा ^९जयमंउ परकमे ॥ ७ ॥
 गोयएग्गयिणं उ न निमांएज्ज कएथर ।
 कए थ न एवमेज्जा चिदित्ताण थ मंजए ॥ ८ ॥
 अग्गालं कलिदं थारं कयादं था पि मंजए ।
 अएट्ठियया न विट्ठेज्जा गोयएग्गमओ मुणां ॥ ९ ॥
 ममणं भाट्ठणं था पि ^{१०}विज्जिणं था यणोममं ।
 उयमंकमंउ ममग पाणएण थ मज्जए ॥ १० ॥
 न ^{११}अइइमिणु न पयिमे न विट्ठे ^{१२}अरुणुगोयरे ।
 एरांमयज्जमिना मग्ग मिंउज्ज मंजए ॥ ११ ॥

१ अ संलिदित्तानं २ अ लेयमायाए ३ अ नुग्गंघं ४ अ छृण
 ५ अ अयाएवद्दा ६ अ तओ ७ अ गरिहसि ८ अ तउजुए ९ अ जयमंउ १० अ विज्जिणं
 ११ अ अइइमिणु १२ अ अरुणुगोयरे

वणीमगस्स वा तस्स दायगस्सुभयस्स वा ।

अप्पत्तियं सिया होज्जा ^१लहुत्तं पवयणस्स वा ॥ १२ ॥

पडिसेहिए व दिन्ने वा तओ तम्मि नियत्तिए ।

उवसंकमेज्ज भत्तण पाणडाए व संजए ॥ १३ ॥

उप्पलं पउमं वा वि कुमुयं वा मगदंतियं ।

अन्नं वा पुप्फ सच्चित्तं तं च संलुंबिया दए ॥ १४ ॥

^२त्तं भवे भत्तपाणं तु संजयाण अकप्पियं ।

वित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १५ ॥

उप्पलं पउमं वा वि कुमुयं वा मगदंतियं ।

अन्नं वा पुप्फ सच्चित्तं तं च संमहिया दए ॥ १६ ॥

त्तं भवे भत्तपाणं तु संजयाण अकप्पियं ।

वित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ १७ ॥

सालुयं वा यिरालियं ^३कुमुयं उप्पलनालियं ।

मुणालियं सासवनालियं उच्छुखंड अनिब्बुडं ॥ १८ ॥

तदणगं वा पयाल हासस्स तणगस्स वा ।

अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥

तरुणियं वा ^४छिवाडि आमियं भज्जिय ^५सहं ।

वित्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २० ॥

तहा ^६कोलमणस्सिन्नं वेणुयं कासवनालियं ।

तिलप्पदगं नोमं आमगं परिवज्जए ॥ २१ ॥

तहेव ^७चाउलं पिट्ट वियड वा तत्तनिब्बुडं ।

तिलपिट्ट ^८पूइपिन्नागं आमगं परिवज्जए ॥ २२ ॥

१ क लहुयत्त २ अ च तारिस ३ च कुमुयप्पलनालिय ४ ग घ छेवाडि ५ क सय; स सिय ६ अ कोलमणुस्सिन्नं वेणुव कसनालिय; कोलमणुस्सिन्न ७ अ चालिय पेठ ८ क पन्नाग स पिन्नाग

कविद्वं ^१माउलुंगं च मूलगे मूलमसिचयं ।
 आमं अमन्थपरिणयं मणसा वि न गन्धप ॥ २३ ॥
 तदेव फलमंभूणि योयनंभूणि जाणिया ।
^२विहेल्लयं पियानं च आममं पयियञ्जण ॥ २४ ॥
 समुपाणं चरे भिक्खुं कूलं उच्चावयं मया ।
 मोयं कूलमइहम्म ऊग्गं ^३नाभिधारण ॥ २५ ॥
 अदीणो विणिमेमेज्जा न विमोएज्जा पंदिप ।
 अमुच्छिउमो भोयणम्मि मायन्ने धम्मणारण ॥ २६ ॥
 बहं परचरे अत्थि विविदं ग्याहमनाहमं ।
 न तत्थ पंदिमो ^४कुल्ले इच्छा देज्जत गरो न धा ॥२७॥
 मयणामणयत्थं धा मणपाणं य मंजए ।
 अदिनम्म न कुल्लेज्जा एत्थपरं वि ग वीत्तमो ॥ २८ ॥
 इरियं पुरिभं धा वि ^५उदं धा महाउमं ।
 यदमाणं न जाणज्जा मो य णं फरुमं एण ॥ २९ ॥
 जे न ये न मे कुल्लं यंदिमो न समुपाणं ।
 धयमन्नेममाणम्म अमण्णमणुगिट्ट ॥ ३० ॥
 मिया एगाओ म्भुं मोमेण ^६विणिगुह ॥
 मा मेयं दाउयं मंतें दृष्टं मयमायए ॥ ३१ ॥
 अरुहागुरुमो मुदो बहं पाथं पकुत्थए ।
 दुकोममो य मे हाइ निज्जाणं च न गणउह ॥ ३२ ॥
 मिया एगाओ म्भुं विविदं पाणमोयणं ।
^७मदगं मदगं मोच्छा विण्णं विरम्ममाहरे ॥ ३३ ॥
 जाणंतु ता इमे नमणा ^८आययट्ठी अयं मुणी ।
 मंतुदो ^९मेयं यं न्दुहयित्तां सुनोममो ॥ ३४ ॥

१ क माउलुंगं २ अ बनेली, ३ न नाभिधारण, ४ न कप

५ न इहमं वा ६ अ न विजियुहं ७ अ उदं ८ न आययटी.

९ न मेयं.

पूयणद्वा जसोकामी माणसंमाणकामय ।

वहुं पसवई पावं मायासल्लं च कुव्वइ ॥ ३५ ॥

सुरं वा मेरुं वा वि अन्नं वा मज्जगं रसं ।

^१ससन्नं न पिबे भिक्खु जसं सारक्खमप्पणो ॥ ३६ ॥

^२पिया एणइओ तेणो न मे कोइ वियाणइ ।

तस्स पस्सइ दोसाइं निर्याडिं च सुणेह मे ॥ ३७ ॥

घइइइ सौंदिया तस्स मायामोसं च भिक्खुणो ।

अयसा य अनिब्बाणं सययं च असाहुया ॥ ३८ ॥

निच्चुविग्गो जहा सेणो अत्तकम्मोहिं दुम्मई ।

तारिसो मरणंते वि नाराहेइ संवरं ॥ ३९ ॥

^३आयरिण नाराहेइ समणे यावि तारिसो ।

गिहत्था वि णं गरहंति ^४जेण जाणंति तारिसं ॥ ४० ॥

^५एवं तु अगुणप्पेही गुणाणं च विवज्जओ ।

तारिसो मरणंते वि नाराहेइ संवरं ॥४१॥

^६तयं कुव्वइ मेहावी पणोयं वज्जय रसं ।

मज्जप्पमायविरओ तवस्सी अइउक्कसो ॥४२॥

तस्स पस्सइ कल्लाणं अणेगसाहुपूइयं ।

घिउलं अत्थसंजुत्तं कित्तइस्सं सुणेह मे ॥४३॥

एवं तु गुणप्पेही ^७अगुणाणं विवज्जओ ।

तारिसो मरणंते वि आराहेइ संवरं ॥४४॥

आयरिण आराहेइ समणे यावि तारिसो ।

गिहत्था वि णं ^८पूयन्ति जेणं जाणंति तारिसं ॥४५॥

तयतेणे ^९वइतेणे रूवतेणे य जे नरे ।

आयारभावतेणे य कुव्वइ देवकिब्बिसं ॥४६॥

१ अ ख घ ससरक्ख २ स पिवाइ एणओ ३ आयरिओ नाराहेइ
(आयरिण हि इति शोधोपि दृश्यते) ४ स तेण ५ अ पुस्तके इमौ श्लोकौ
व्युत्क्रमेण पठ्यंते ६ अ क ख ग घ अगुणाणं च विवज्जओ ७ च पूयति.
८ स ग घ च वयतेणे

लधृण चि देवत्तं उचवन्नो देवकिच्चिसे ।
 तत्थावि से न याणाइ किं मे किच्चा इमं फलं ॥४७॥
 तत्तो वि से चइत्ताणं ^१लन्निहो ^२एलमूयगं ।
 नरयं तिरिन्सजोणिं वा वोढी जन्थ सुदुल्लहा ॥ ४८ ॥
 एयं च दोसं दहूणं नायपुत्तण मासियं ।
 अणुमायं पि मेहोयो मायामोसं विवज्जए ॥४९॥
 सिन्निवऊण मिन्सेसणसोहिं संजयाण धुद्धाण सगासे ।
 तत्थ ^३भिन्नु ^४सुप्पणिहिंदिंदिं विव्यलज्जगुणवं
 चिदरेज्जान्नि ॥५०॥ त्ति वेमि ॥
 ॥ पंचमज्ञयणस्स पिडेसणाए धोयो उहेसओ समत्तो ॥

॥ छठमज्ञयणं ॥

नाणदंसणसंपन्नं संजमे य तवे रयं ।
 गणिमागमसंपन्नं उज्जाणमि समोसदं ॥१॥
 रायाणो रायमब्धा य माहणा अदुध सत्तिया ।
 पुब्बन्ति निहुयप्पाणो कहं मे ^५आयारगोयरे ॥२॥
 तेसिं सो निहुओ देतो सब्बभूयसुहावहो ।
 सिन्हाए सुसमाउत्तो आइक्खइ चियक्खणो ॥३॥
 हंदिं धम्मत्थकामाणं ^६निग्गंथाणं सुणेह मे ।
 आयारगोयरं मीमं सयलं दुरहिट्टियं । ४॥
 नन्नत्थ परिसं ^७वुत्तं जं लोए परमदुच्चरं ।
 विउल्लहाणभाइस्स न भूयं न भविस्सइ ॥५॥

१ च लज्जही; अ लप्पइ. २ स एउमूयग; घ एलमूयगं ३ अ.
 क ग मिक्ख ४ अ. ग. सुप्पणिहिंदिंदि ५ घ आयारगोयरो, च आयार-
 गोयर ६ च निग्गंथाण. ७ स वोत्त

सखुङ्गवियत्ताण वाहियाण च जे गुणा ।

१अखडफुडिया फायव्या त सुणेह जहा तहा ॥६॥

दस अट्ट य टाणाइ जाइ वालोऽवरज्जइ^२ ।

तत्थ अणयरे टाणे निग्गन्थत्ताओ भस्सइ ॥७॥

३ययच्छक्क फायच्छक्क अकप्पो गिहिमायण ।

पलियङ्क ४निसेज्जा य सिणाण ५सोमवज्जण ॥८॥

तत्थिम पढम टाण महावोरेण देसिय ।

अहिंसा निउणा दिट्ठा सब्बभूएसु सजमो । ९॥

जावति लोए पाणा तसा अदुव थावरा ।

ते जाणमजाण वा न हणे ६नो थ घायए ॥१०॥

७सब्बजीवा वि इच्छति जीविउ न मरिज्जिउ ।

तम्हा ८पाणवह घोर निग्गथा वज्जयति ण ॥११॥

अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।

दिसग न मुस वूया नो वि अन्न ९वयावए ॥१२॥

मुत्तावाओ य लोगमि सब्बसाहहिं गरहिओ ।

अविस्सासो थ भूयाण तम्हा मोस विवज्जए ॥१३॥

चित्तमतमचित्त वा अप्प वा जइ वा बहु ।

दत्तसोहणमेत्त^{१०} पि ११ओग्गहसि अजाइया ॥१४॥

त अप्पणा न गेण्हति नो वि गिण्हावए पर ।

अन्न वा १२गिण्हमाण पि नाणुजाणति सजया ॥१५॥

अवभचरिय घोर पमाय दुरहिट्ठिय ।

नायरति मुणी लोए १३मेयायणवज्जिणो ॥१६॥

१ अ थ अत्तड २ ख घ विरज्जइ ३ च छक्क ४ क च
निसिज्जा सिणाण ५ अ माह ६ च ना वि घायए ७ अ ख सब्बे
जीवा वि ८ अ ख पाणिवह ९ स वियावए १० क ख घ मित्तपि
११ च उगह से १२ ॥ च गेण्हमाण १३ अ क ख मेयायणविवज्जिणो.

मूलमेयमहम्मस्स महादोससमुस्सयं ।
 तम्हा भेहुणसंसग्गं निग्गंथा चज्जयंति णं ॥२७॥
 विडमुप्पेइयं लोणं तेल्हं सप्पि च फाणियं ।
 न ते मन्निहिमिच्छंति नायपुत्तवओरया ॥२८॥
 १लोमस्सेस अणुप्फासो मन्ने अन्नयरामवि ।
 जे सिया सन्निहीकामे गिही पन्नइय न से ॥२९॥
 जं पि घत्थ व पायं वा कंवल पायपुंछणं ।
 तं पि संजमलज्जहा घारंति २परिहिति य ॥३०॥
 न सो परिग्गहो घुत्तो ३नायपुत्तेण तारणा ।
 मुच्छा परिग्गहां घुत्तो इइ घुत्त महेसिणा ॥३१॥
 सव्यत्थुयहिणा घुत्ता सरस्सणपरिग्गहे ।
 अवि अप्पणो वि देहंमि नायरंति ममाइयं ॥३२॥
 अहो निच्चं तयोक्कम्मं सव्ययुद्धेहि यण्णियं ।
 जा य लज्जासमा वित्ता एगमत्तं च मोयणं ॥३३॥
 संतिमे ४सुहुमा पाणा तसा अदुव घायरा ।
 जाइं रामो अपासंतो कइमेसणियं चरे ॥३४॥
 उदडल्ल धीयसंसत्तं पाणा ५निब्बुडिया महिं ।
 दिया ताइं विवज्जेज्जा रामो तत्थ कइं चरे ॥३५॥
 एयं च दोसं दह्णं नायपुत्तेण भासियं ।
 सव्याहारं न भुंजंति निग्गंथा राइमोयणं ॥३६॥
 पुढविक्कायं न हिंसंति मणसा धयस कायसा ।
 तिविहेण करणजोषण संजया सुसमाहिया ॥३७॥
 ६पुढविक्कायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विधिहे पाणे चक्कुसे य अचक्कुसे ॥३८॥

१ अ घ लोमस्सेसणुप्फासो, क लोमस्सेस अणुप्फासे, च लोम-
 स्सेसणुप्फासो २ अ क स य घ परिहिति य. ३ क नायपुत्तेण. ४ अ
 सुहुमा ५ अ निब्बुडिया; घ निब्बुडिया. ६ अ पुढविक्काय हिंसतो.

तम्हा एयं वियाणित्ता दोस दुग्गइवट्ठणं ।
 पुढविकायसमारंभं जावज्जीवाणं वज्जणं ॥२९॥
 आउकायं न हिंसंति मणसा वयस कायसा ।
 त्तिविहेण करणजोषण संजया सुसमाहिया ॥३०॥
 आउकायं विहिंसतो हिंसइ उ तयस्सिए ।
 तसे य धिविहे पाणे चक्खुसे य अबक्खुसे ॥३१॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवट्ठणं ।
 आउकायसमारंभं जावज्जीवाणं वज्जणं ॥३२॥
 १जायतेयं न इच्छति पावगं जलइत्तए ।
 तिफ्फमन्नयरं सत्थं सव्वभो वि बुरासयं ॥३३॥
 पार्इणं पडिणं वा वि उइदं अणुदिसामवि ।
 अहे दाहिणओ वा वि दहे उत्तरओ वि य ॥३४॥
 २भूयाणमेसमाघाओ हव्ववाहो न संसथो ।
 तं पईषपयावट्ठा संजया किंचि नारमे ॥३५॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवट्ठणं ।
 तेउकायसमारंभं जावज्जीवाणं वज्जणं ॥३६॥
 ३अनिलस्स समारंभं बुद्धा मन्नेति तारिसं ।
 सव्वज्जवहुलं चेय नेय तार्इहिं सेवियं ॥३७॥
 तालियटेण पत्तेण साहाविहुयणेण वा ।
 न ते वोइउमिच्छंति वीयावेरुण वा परं ॥३८॥
 जं पि यत्थं च पायं वा कंवलं पायपुंछणं ।
 न ते ४वायमुइरंति, जयं परिहरंति य ॥३९॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवट्ठणं ।
 चाउकायसमारंभं जावज्जीवाणं वज्जणं ॥४०॥

१ अ तेउवाथ २ च भूयाण एय वाघाओ ३ अ अनलकायसमारंभ,
 व ख अणुणिकाय ४ ल वायमुदीरति, व च वाउमुइरति

१घणस्सइं न हिंसति मणसा घयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥४१॥
 १घणस्सइं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चफ्फुसे य अचम्फुसे ॥४२॥
 तम्हा एयं वियाणित्ता दोसं दुग्गाइवइढणं ।
 १घणस्सइसमारंभं जावज्जीवाए यज्जए ॥४३॥
 २तसकायं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥४४॥
 १तसकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चफ्फुसे य अचम्फुसे ॥४५॥
 तम्हा एयं वियाणित्ता दोसं दुग्गाइवइढणं ।
 १तसकायसमारंभं जावज्जीवाए यज्जए ॥४६॥
 जाइं ३चत्तारिऽभोज्जाइं ४सिणाहारमाइणि ।
 ताइं तु ५विवज्जंतो संजमं अणुपालए ॥४७॥
 पिइ सेज्जं च घत्थं च अउत्थं पायमेय य ।
 अकप्पियं न इच्छेज्जा पडिगाहेज्जं कप्पियं ॥ ४८ ॥
 जे नियानं ममायंति कीयमुहेसियाहडं ।
 यदं ते समणुजाणंति इइ वुत्तं महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुहेसियाहडं ।
 वज्जयंति ठियप्पाणो निग्गथा धम्मजोविणो ॥ ५० ॥
 कंसेसु कंसपाएसु कुंडमोएसु वा पुणो ।
 भुंजंतो असणपाणाइ आयारा १परिमस्सइ ॥५१॥

१ अ क घ च घणस्सइकायं २ क तसकायं. ३. क चत्तारि-
 रिमुजाइ घ चत्तारिमुब्बाइ. ४ अ क घ च अणुपालहार. ५ एसणा-
 हार. ६ च विवज्जित्ता. ६ ख परिमस्सए.

सीओदगसमारंमे मत्तघोयणल्लवृणे ।

जाइं ^१णणंति भूयाइं विट्ठो तत्थ असंजमो ॥ ५२ ॥

पच्छाकम्म पुरेकम्म सिया तत्थ ^२न कप्पइ ।

एयमट्ठं न भुंजंति निग्गंथा गिहिभायणे ॥ ५३ ॥

आसंदीपलियंकेसु मंचमासालएसु वा ।

अणायरियमज्जाणं आसइत्तु सइत्तु वा ॥ ५४ ॥

नासदीपलियंकेसु ^३न निसेज्जा न पीढए ।

निग्गंथाऽपडिलेहाए युद्धवुत्तमहिट्ठगा ॥ ५५ ॥

गंभीरविजया एए पाणा दुप्पडिलेहगा ।

^४आसंदीपलियंका य एयमट्ठ विवज्जिया ॥ ५६ ॥

गोयरग्गपविट्ठस्स निसेज्जा जस्स क^५पइ ।

इमेरिसमणायारं आवज्जइ अघोहियं ॥ ५७ ॥

वियत्ती बंभचेरस्स पाणाणं थ वहे वट्ठो ।

घणीमगपडोघाओ ^६पडिकोहो अगारिणं ॥ ५८ ॥

अगुत्ती बंभचेरस्स इत्थोओ घावि सकर्ण ।

कुसीलयइठण ठाण दूरओ परिवज्जए ॥ ५९ ॥

तिण्हमत्तयरागस्स निसेज्जा जस्स कप्पइ ।

जगाए अभिभूयस्स घाहियस्स तवस्सिणो ॥ ६० ॥

घाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।

^७धोक्तो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥

मतिमे सुहुमा पाणा ^८घसासु भिल्लुगासु य ।

जे उ भिक्खू सिणायंतो वियडेणुप्पलावए ॥ ६२ ॥

तग्हा ते न सिणायति सीएण उसिणेण वा ।

जावज्जीवं वयं घोरं असिणाणमहिट्ठगा ॥ ६३ ॥

१ अ च छिन्नति २ ख न कप्पए ३ न सिज्जाए न पीढए ४
 ५ घ पलियकोय ६ ख पडिग्घाओ ७ अ ख बुक्कतो ८ अ घासासु
 ८ अ ख य वियडेणुप्पलावए

सिणाणं अदुवा कफकं लोबं पउमगाणि य ।
 गायस्सुव्वट्टणट्ठाए नायरंति कयाइ वि ॥ ६४ ॥
 १निगणस्स घा वि मुंडस्स दीहरोमनदंसिणो ।
 मेहुणा उवसंतस्स किं २विभूसाए कारियं ॥ ६५ ॥
 विभूसावत्तियं भिग्गु कम्मं यंघइ चिक्कणं ।
 संसारसायरे घोरे जेणं पट्टइ वुरुत्तरे ॥ ६६ ॥
 विभूसावत्तियं चेयं बुद्धा मन्नंति तारिसं ।
 ३सावज्जवहुलं चेयं नेयं ताईहि सेवियं ॥ ६७ ॥
 उयेंति अप्पाणममोहदंसिणो
 तवे रया संजम अज्जवे गुणे ।
 धुणंति पाघां ४पुरेकडां
 नयाइ पाघां न ते करेंति ॥ ६८ ॥
 सभोवसंता अममा अकिंचणा
 ५सविज्जयिज्जाणुगया जसंसिणो ।
 ६उउप्यसन्ने विमले य थंदिमा
 सिद्धि विमाणाइ उयेंति ताइणो ॥६९॥ त्ति वेमि ॥
 ॥ छट्ठं महिद्धियायारकहृत्तयणं समत्तं ॥

॥ सत्तममज्झयणं ॥

चउण्हं खलु भासाणं परिसंखाय पण्णथं ।
 दोण्हं तु विणयं सिफ्फे दो न भासेज्ज सव्वसो ॥ १ ॥
 जा य सत्त्वा अवत्तव्वा सत्त्वामोसा य जा नुसा ।
 जा य ७युद्धेहिऽणाइण्णा न तं भासेज्ज पत्तथं ॥ २ ॥

१ ॥ निगणस्स; ख घ नग्गणस्स, च निगिणस्स २ ख विभूसाइ
 ३ क घ च सावज्ज बहुल ४ च पुरेकडाइ ५ ॥ अवज्जविज्जाणुगया;
 च सवेव्ववेज्जाणुगया ६ च उउप्यसन्ने

असच्चमोसं सच्चं च अणवज्जमककसं ।
 समुप्पेहमसंदिद्धं गिरं भासेज्ज पच्चवं ॥ ३ ॥
 एयं च अट्टमन्नं वा जं तु नामेइ सासयं ।
 स भासं सच्चमोसं पि तं पि धीरो विवज्जण ॥ ४ ॥
 वितहं पि ^१तहामोत्ति जं गिरं भासण नरो ।
 तम्हा सो पुट्टो पावेणं किं पुण जो मुसं वण ॥ ५ ॥
 तम्हा गच्छामो वफ्फामो अमुगं वा ^२णे भविस्सइ ।
 अहं वा णं करिस्सामि एसो वा णं करिस्सइ ॥ ६ ॥
 एवमाइ उ जा भासा एसकालम्मि संकिया ।
 संपयाइयमट्टे वा तं पि धीरो विवज्जण ॥ ७ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागण ।
 जमट्टं तु न जाणेज्जा एवमेयं ति नो वण ॥ ८ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागण ।
 जत्थ संका भवे तं तु एवमेयं ति नो वण ॥ ९ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागण ।
 निस्संकियं भवे जं तु एवमेयं ति निहिसे ॥ १० ॥
 तद्देव फहसा भासा शुरुभूथोवघाइणी ।
 सच्चवा पि सा ण वत्तव्वा जओ पावस्स आगमो ॥ ११ ॥
 तद्देय काणं ^३काणे त्ति पंडगं पंडगे त्ति वा ।
 वाहियं वा वि रोगि त्ति तेणं चोरे त्ति नो वण ॥ १२ ॥
 एणण्णेण अट्टेण परो जेणुवहम्मइ ।
 आयारभावदोसन्नू न तं भासेज्ज पच्चवं ॥ १३ ॥
 तद्देव होले गोले त्ति साणे वा ^४वसुले त्ति य ।
 दमण दूहण वा वि ^५न तं भासेज्ज पच्चवं ॥ १४ ॥

१ अ महामोत्ति; ख घ च तहामुत्ति, २ ख. मे भविस्सइ ३ ख घ कणित्ति पडग पडगि त्ति ४ अ ख च वसुलि त्ति ५ क च नेव भासेज्ज; ख घ नेवं भामिज्ज.

अज्जिण पज्जिण वा वि अम्मो माउसिण त्ति य ।
 पिउस्सिण ^१भाइणेज्ज त्ति धुण ^२नत्तुणिण त्ति य ॥ १५ ॥
 हले हले त्ति अन्ने त्ति भट्टे सामिणि गोमिणि ।
 होले गोले वसुले त्ति इत्थियं नेवमालवे ॥ १६ ॥
 नामधेज्जेण णं वूया ^३इत्थीगोत्तेण वा पुणो ।
 जहारिहमभिगिज्ज आलवेज्ज लवेज्ज वा ॥ १७ ॥
 अज्जण पज्जण वा वि वप्पो चुल्लपिउ त्ति य ।
 माउला भाइणेज्ज त्ति पुत्ते नत्तुणिय त्ति य ॥ १८ ॥
 हे हो हले त्ति ^४अन्न त्ति भट्टा सामिय गोमिय ।
 होल गोल वसुल त्ति पुरिसं नेवमालवे ॥ १९ ॥
 नामधेज्जेण णं वूया ^५पुरिसगोत्तेण वा पुणो ।
 जहारिहमभिगिज्ज आलवेज्ज लवेज्ज वा ॥ २० ॥
 पंचिन्दियाणं पाणाणं पस इत्थी अयं पुमं ।
 जाय णं न विजाणेज्जा ताव जाइ त्ति आलवे ॥ २१ ॥
 तहेय मणुमं ^६पसुं पक्खिण वा वि सरीसिवं ।
 धूले पमेइले वज्जे पाइमे त्ति य नो वय ॥ २२ ॥
^७परिखुडे त्ति णं वूया वूया उवचिण त्ति य ।
 संजाण ^८पीणिण वा वि महाकाण त्ति आलवे ॥ २३ ॥
 तहेय गामो दोज्जाओ दम्मा गोरहण त्ति य ।
 याहिमा रहजोग्ग त्ति नेवं भासेज्ज पन्नयं ॥ २४ ॥
^९जुयंगवे त्ति णं वूया घेणुं ^{१०}रसदय त्ति य ।
 रहस्से महत्तण वा वि घण संवहणे त्ति य ॥ २५ ॥

१ क स मायणिज्ज २ क स नत्तुणिय ३ क घ इत्थीगुत्तेण
 ४ क च अन्नं त्ति. ५ क पुरिसगुत्तेण ६ क स पसु ७ स परिखुडि
 त्ति. ८ स पीणिण ९ अ स घ जुवगवि त्ति १० ख रसदियत्ति; घ
 रसदयत्ति घ रसदइ त्ति.

तहेव गंतुमुज्जाण पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए नेवं भासेज्ज पन्नवं ॥ २६ ॥
 अलं पासायखंमाणं ^१तोरणाणं गिहाण य ।
 फलिहृग्गलनावाणं अलं उदग्गदोणिणं ॥ २७ ॥
 पीढए चंगवेरे य बंगले मइयं सिया ।
 जन्तलट्ठो च नाभो वा गांडिया च अलं सिया ॥ २८ ॥
 आसणं सयणं जाणं होज्जा वा ^२किंचुवस्सए ।
 भूओघघाईणि भासं नेधं भासेज्ज पन्नवं ॥ २९ ॥
 तहेव गंतुमुज्जाणं पव्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए एवं भासेज्ज पन्नवं ॥ ३० ॥
 जाइमंता इमे रुक्खा दीहवट्ठा महालया ।
 पयायसाला विडिमा घए वरिसणि त्ति य ॥ ३१ ॥
 त्था फलाइं पक्काइं पायखज्जाइं नो घए ।
 वेलोइयाइं टालाइं वेहिमाइं ति नो घए ॥ ३२ ॥
 असंघडा इमे अंवा ^३बहुनिव्वट्ठिमा फला ।
 थएज्ज बहुसंभूया भूयरूव त्ति वा पुणो ॥ ३३ ॥
^४तहोसहीओ पक्काओ नीलियाओ छवी ॥ य ।
 लाइमा भज्जिमाओ त्ति पिहुरज्ज त्ति नो घए ॥ ३४ ॥
^५रूढा बहुसंभूया ^६थिरा ऊसढा वि य ।
 गग्गियाओ पसूयाओ ससाराओ त्ति आलवे ॥ ३५ ॥
 तहेव संखडिं नच्चा किच्चवं कज्जं ति नो घए ।
 तेणगं वा वि वज्जे त्ति ^७सुत्तित्थे त्ति य आवगा ॥ ३६ ॥
 संखडिं संखडिं वूया ^८पणियट्ठे त्ति तेणगं ।
^९बहुसमाणि तित्थाणि आवगाणं वियारगरे ॥ ३७ ॥

१ क ख घ तोरणाणि गिहाणि य २ क ख किं तुवस्सए ३ क
 बहुनिव्वट्ठिमा फला ४ अ क तहेवोसहोओ ५ अ रूढा च बहु ६ अ
 थिरा च ऊसढा इ य, ख थिराओ उसढा वि य ७ क ख सुत्तित्थे त्ति
 ८ ख पण्डे त्ति य तेणग, च पणियट्ठे त्ति ९ च. बहुसमाणि

तहा नईओ पुण्णाओ कायतिज्ज त्ति नो यए ।
 नायाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो यए ॥३८॥
 यहदाहडा थगाहा वहसलिलुप्पिलोदगा ।
 यहचित्थदोदगा थावि एयं भासेज्ज पन्नवं ॥३९॥
 तद्देय सावज्जं जोगं परस्सट्ठाए निट्ठिय ।
 क्कीरमाणं ति था नच्चा सावज्जं ^१नालवे मुणी ॥४०॥
 सुफडे त्ति सुपके त्ति सुच्छिन्ने सुहडे मडे ।
 सुनिट्ठिए सुलहे त्ति सावज्जं यज्जए मुणी ॥४१॥

पयत्तपक्कं त्ति य पक्कमालवे

पयत्तद्धिन्नं त्ति य छिन्नमालवे ।

पयत्तलद्धं त्ति य कम्महेउयं

पहारगाढं त्ति य गाढमालवे ॥४२॥

^२सव्व्युक्कसं परग्घं वा अउलं नत्थि एरिसं ।

अचक्कियमवसव्वं अचियत्तं चेव नो यए ॥४३॥

सव्वमेयं यहस्सामि सव्वमेयं ति नो यए ।

^३अणुवीइ सव्वं ^४सव्वत्थ एयं भासेज्ज पन्नवं ॥४४॥

^५सुक्कीयं था सुविक्कीयं अकिज्जं किज्जमेव था ।

इमं गेण्ह इमं मुख्ख पणियं नो वियागरे ॥४५॥

अप्पग्घे था महग्घे वा ^६कए व्वा चिक्कए थि था ।

पणियट्ठे समुप्पन्ने अणवज्जं वियागरे ॥४६॥

तहेयासंजयं धीरो आस एहि करेहि था ।

^७सय, चिट्ठ, यथाहि त्ति नेयं भासेज्ज पन्नवं ॥४७॥

यद्दये इमे असाह्ण लोए वुच्चंति साह्णो ।

न लवे असाहुं साहु त्ति साहुं साहु त्ति आलवे ॥४८॥

१ अ क स घ ण लवे २ य सव्ववस्त ३ अ अणुविअ; क अणुवीइ. ४ क सव्वत्थ. ५ ग घ सुक्किय. ६ अ ग कए व ७ न सय.

नाणदंसणसंपन्नं संजमे य तवे रय ।

एवंगुणसमाउत्तं संजयं साहुमालवे, ॥४९॥

देवाणं ^१मणुयाणं च तिरियाण च वुग्गहे ।

^२अमुयाणं जओ होउ मा वा ^३होउ त्ति नो वए ॥५०॥

घाओ वुट्ठं घ सीउण्हं खेमं घायं सिव ति वा ।

कया णु होज्जा ययाणि मा वा ^३होउ त्ति नो वए ॥५१॥

तहेव मेहं ^४व णहं घ माणघ

न देव देव त्ति गिरं वएज्जा ।

संमुच्छिए उअए ^५या पओए

वएज्ज वा ^६बुट्ठ बलाहग त्ति ॥५२॥

^७अन्तलिक्खे त्ति णं वूया गुज्झाणुचरिय त्ति य ।

रिद्धिमत्त नरं दिस्स रिद्धिमत्तं ति आलवे ॥५३॥

तहेव सावज्जणुमोयणी गिरा

ओहारिणी जा य परोवघाइणी^८ ।

से ^९कोह लोह मयसा य माणओ

न हासमाणो वि गिरं वएज्जा ॥५४॥

सवक्कसुद्धिं समुपेहिया मुणी

गिरं च दुट्ठं परिघज्जए सया ।

मियं अदुट्ठं ^{१०}अणुवीइ भासए

सयाण मज्जे लहई पसंसण ॥५५॥

^{११}भासाए दोसे य गुणे य जाणिया

तीसे य दुट्ठे परिवज्जए सया ।

१ ख मणुसाण च, घ मणुआण २ ख च अमुयाण ३ अ हो-
व्या त्ति ४ ख घ. चणह च ५ क ख च वा पओए ६ क ग घ बुट्ठे
बलाहय त्ति ७ अ ख अतलिक्खे त्ति ८ क घायणी ९ अ घ कोह-
लोहमयहासावमाणओ, ख कोहलोहा मयहास. १० क अणुवीय ११
क भासाइ

छमु संजण सामणिए सया जण
 वणज बुद्धे हियमाणुलोमियं ॥५६॥
 परिक्खमासी सुसमाहिइंदिण
 चउक्कसायावण अणिसिए ।
 स निद्धणे १धुत्तमलं पुरेकहं
 माराहए लोमिणं तहा परं ॥५७॥ ति वेमि ॥
 ॥ लत्तमं सुवक्कसुद्धी अञ्जयणं समत्तं ॥

अट्टममञ्जयणं.

२आयारपणिहिं लब्धं जहा कायव्व मिन्नुणा ।
 तं मे उदाहरिस्सामि आणुपुट्ठिय सुणेह मे ॥१॥
 पुट्ठिय दग अगणि ३मारय तणक्कए सयीयणा ।
 तसा य पाणा ४जीय त्ति इइ धुत्तं महेसिणा ॥२॥
 तेसि अच्छणजोएण निच्चं होयव्वयं सिया ।
 मणसा काय वक्केण एयं ५भवइ ६संजण ॥३॥
 पुट्ठिय भित्ति सिलं लेलुं नेव मिन्दे ॥ संलिहे ।
 त्तिविहेण करणजोएण संजण सुसमाहिण ॥४॥
 ७सुद्धपुट्ठयीए न ८निसीए ९ससरक्कम्मि य आसणे ।
 पमज्जित्तु निसीएज्जा जाइत्ता जस्स उग्गहे ॥५॥
 सीओदगं न सेवेज्जा सिलावुट्ठं हिमाणि य ।
 उसिणोदगं तत्तफामुयं पडिगाहेज्ज संजण ॥६॥
 उदउल्लं अप्पणो कायं नेव पुंछे न सलिहे ।
 समुप्पेह तहामूयं नो णं संघट्टए मुणी ॥७॥

१ ल च पुष्पमल २ ल आयारपणिहिं ३ च वाऊ. ४ अ जीवति;
 स जीवति; ५ ख घ हवइ ६ अ सजमे. ६ अ सुद्धपुट्ठवि; क घ
 सुद्धपुट्ठवीइ ७ क र ग घ निसिए ९ अ घ ससरक्कम्मि आसणे;
 क ससरस्से व.

१ ईगलं अगणि अर्धिच अलायं वा सजोइयं ।
 न उंजेजा न घट्टेजा नो णं निव्वावण मुणो ॥८॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न २ वीएज्जअप्पणो कायं वाहिरं वा वि पोग्गलं ॥९॥
 तणरुक्खं न छिदेजा फलं मूलं व कत्तइ ।
 आमगं विविहं योयं मणसा वि न पत्थए ॥१०॥
 गहणेसु न चिठेजा धीएसु हरिएसु वा ।
 उदगंमि तहा निव्वं उत्तिगपणणेसु वा ॥११॥
 तसे पाणे न हिंसेजा वाया अदुव कम्मुणा ।
 उवरओ सव्वभूएसु पासेज्ज विविहं जगं ॥१२॥
 अट्ट सुहुमाइं पेहाए जाइं जाणित्तु संजए ।
 वयाहिगारी भूएसु आस चिट्ट सएहि वा ॥१३॥
 ३ कयरइं अट्ट सुहुमाइ जाइं पुच्छेज्ज संजए ।
 इमाइं ताइं मेहावी आइक्खेज्ज वियस्खणे ॥१४॥
 सिणेहं पुप्फसुहुमं च पाणुत्तिं तहेव य ।
 पणगं धीय हरियं च अंडसुहुमं च अट्टमं ॥१५॥
 एधमेयाणि जाणित्ता सव्वभावेण संजए ।
 ४ अप्पमत्ते जए निव्वं सन्नियदियसमाहिए ॥१६॥
 धुयं च पडिलेहेजा जोगसा पायकन्धलं ।
 सेज्जमुच्चारभूमिं च संयारं अदुवासणं ॥१७॥
 उच्चारं पासवणं खेलं सिंघाण जहियं ।
 फासुयं पडिलेहिता परिठ्ठावेज्ज संजए ॥१८॥
 पविसित्तु परागारं पाणट्ठा भोयणस्त वा ।
 जयं चिट्ठे मियं भासे न थ रत्तेसु मणं करे ॥१९॥

१ ख ईगलि २ क ख ग घ वीएज्ज अप्पणो. ३ अ पुस्तके
 अर्थं श्लोको न दृश्यते ४ क च अप्पमत्तो.

यदुं सुणेइ कण्णेहि यदुं अन्नीदि १देच्छं ।
 न य दिदं सुयं सय्यं मिसुं भङ्गाउमरिदर ॥१०॥
 सुयं या उर या दिदं न १लयेन्नोयधारयं ।
 न य ३हेण उधारणं गिदिजोग समायरे ॥२१॥
 निह्णानं रमनिज्जूइ भदगं पायगं ति या ।
 पुटो या वि अपुटो या लाघालाभं न निदिने ॥२२॥
 न य भोयणम्मि गिदो चरे उंछं १अयंपिरो ।
 भसासुयं न भुंजेत्ता कोयमुरेमियाददं ॥२३॥
 सन्निदि घ न कुन्नेत्ता अणुमायं पि संजए ।
 मुहाजोयी असंघदे १द्वेत्ता जगनिम्मिए ॥२४॥
 लद्धयिती सुमंतुट्टे अण्णिच्छे १सुदरे सिया ।
 भासुरसं न गण्ठेत्ता सोघाणं जिणसासनं ॥२५॥
 फण्णसोफ्फोदि सदेदि १पेसं नाभिनिदेमए ।
 दारणं फण्णसं फागं फाणण अदियासए ॥२६॥
 सुदं पिवासं दुस्संज्जे सोउणं अरं भयं ।
 १अदियासे अयदिभो १देहदुग्गं महाकलं ॥२७॥
 अग्धंगयंमि मारुच्चे पुरत्था य अणुग्गए ।
 आहारमरयं सय्यं मणसा वि न एत्थए ॥२८॥
 १अतितिणे अचयले अण्णभासी मियासणे ।
 हवेत्ता उयरे दन्ते घोयं सुदं न सिंसए ॥२९॥

१ क पिच्छं, य पिच्छं २ न सविजा उर०; ५ न विदं०
 ३ न य हेण उधारण अ क य हेण उधारण. ४ न अण्णिरे
 ५ अ इविज जोगनिम्मिए; क य इविज उय ६ अ सुमरे ७ य
 देम्मं ८ य अदियसए ९ अ न न देहे दुग्गं. १० अ अ.
 अचयले अण्णभासी मियासणे.

१न वाहिर २परिभवे अत्ताण न समुक्कसे ।
 सुयलाभे न मज्जेज्जा जच्चा ३तवसि बुद्धिए ॥३०॥
 से जाण अजाण वा कट्टु आहम्मिय पय ।
 सवरे खिप्पमप्पाण वीय त न समायरे ॥३१॥
 अणायार परक्कम्म नेव गूहे न निण्हवे ।
 सुई सया वियडभावे अससत्ते जिइदिए ॥३२॥
 अमोह घयण कुज्जा आयरियस्स महप्पणो ।
 त परिगिज्झ घायाण कम्मणा उयवायण ॥३३॥
 अधुव जीविय नच्चा सिद्धिमग्ग वियाणिया ।
 विणियट्टेज्ज भोगेसु आउ परिमियमप्पणो ॥३४॥
 थल थाम च पेहाए सद्धमारोगमप्पणो ।
 ४खेत्त काल च विन्नाय ५तहप्पाण ६न जुजए ॥३५॥
 जरा जाव न ७पीलेइ वाही जाव न वडढइ ।
 जाविदिया न ह्ययति ताव धम्म समायरे ॥३६॥
 कोह माण च माय च लोभ च पायवड्डुण ।
 वमे चत्तारि ८दोसे उ इच्छतो हियमप्पणो ॥३७॥
 कोहो पीइ पणासेइ माणो विणयनासणो ।
 माया मित्ताणि नासेइ लोभो सव्वविणासणो ॥३८॥
 उवसमेण हणे कोह माण महघया जिणे ।
 माय चज्जवभावेण लोभ ९सतोसओ जिणे ॥३९॥
 कोहो य माणो य अणिग्गाहीया
 माया य लोभो य पवड्डुमाणा ।
 चत्तारि एए कसिणा कसाया
 सिचति मूलाइ पुणब्भवस्स ॥४०॥

१ अ न य वाहिर २ घ परिभवे च परिह्वे ३ क तवस्सिबुद्धिए
 ४ क ख घ च खित्त ५ च तह अप्पाण ६ अ क घ च निजुणए ख
 निओगए ७ ख पीडेइ ८ रा दोसाइ घ दोसे अ ९ अ च सतुड्डिए

राइणियसु विणयं पउजे
 १धुवसीलं सययं न हावइज्जा ।
 २कुम्मो व्य अह्णीणपलीणगुत्तो
 परकमेज्जा तघसंजमम्मि ॥४१॥

निहं च न घहु मप्रेज्जा सप्यहासं विदज्जण ।
 मिहोफहाहिं न रमे सज्जायम्मि रओ सया ॥४२॥
 जोगं च समणधम्मम्मि जुंजे अणलसो धुवं ।
 जुत्तो य समणधम्मम्मि अट्टं लहइ अणुत्तरं ॥४३॥
 इहलोगपारत्तहियं जेणं गच्छइ सोग्गइं ।
 ३घहुसुयं पज्जुषासेज्जा पुच्छेज्जतयविणिच्छयं ॥४४॥
 इत्यं पायं च फायं च पणिहाय जिइंदिण ।
 अह्णीणगुत्तो निसिण सग्गासे गुरुणो मुणी ॥४५॥
 न पत्तओ न पुरओ नेय किच्चाण पिट्टओ ।
 न य ऊरुं समासेज्जा चिट्ठेज्जा गुरणन्तिण ॥४६॥
 अपुच्छिओ न भासेज्जा भासमाणस्त अन्तरा ।
 पिट्ठिमंसं न पाणज्जा मायामोसं विवज्जण ॥४७॥
 अप्यत्तियं जेण मिया आसु कुप्पेज्ज वा परो ।
 सयसो तं न भासेज्ज भासं अहियगामिणि ॥४८॥
 दिट्ठं मिय असंदिद्धं पट्ठिपुण्ण वियंजियं ।
 अयंपिरमणुच्चिगं भासं निसिर अत्तयं ॥४९॥
 आयारपन्नत्तिघरं दिट्ठिवायमहिज्जग ।
 ४वइविस्सलियं नच्चा न तं उवहसे मुणी ॥५०॥
 नक्कत्तं सुमिणं जोगं निमित्तं मन्तमेसजं ।
 गिहिणो तं न आइस्से भूयाहिगरण पयं ॥५१॥

१ अ क च धुवसील्य २ व कुम्मु व्य; च कुम्मे व्य ३ च गहु-
 सुय, ४ च वयविस्सलिय

अन्नद्वं पगडं ^१लयणं भयज्जा सयणासणं ।
 उच्चारभूमिसंपन्नं इत्थीपसुविवज्जियं ॥५२॥
 विविता य भवे सेज्जा नारीणं न लवे कदं ।
 गिहिसंथवं न कुज्जा कुज्जा साह्हि संथवं ॥५३॥
 जहा कुकुडपोयस्स निच्चं कुललो भयं ।
 एवं खु यंभयारिस्स इत्थीविग्गाहगो भयं ॥५४॥
 चित्तभित्तिं न निज्जाण नारिं वा सुअलकियं ।
 भक्खरं पिय द्दुणं दिट्ठिं पडिसमाहरे ॥५५॥
^२इत्थपायपडिच्छिन्नं कण्णनासविकप्पियं ।
 अवि ^३वाससइं नारिं यंभयारी विवज्जय ॥५६॥
 विभूसा इत्थिसंसग्गी ^४पणीयरसभोयणं ।
 नरस्सत्तगघेसिस्स विसं तालउडं जहा ॥५७॥
 अंगपच्चंगसंठाण चारुल्लवियपेहियं ।
 इत्थीणं तं न निज्जाण कामरागविबड्ढणं ॥५८॥
 विसएसु मणुत्तेसु ^५पेमं नाभिनिवेसए ।
 अणिच्चं ^६तेसिं विनाय परिणामं ^७पोग्गलाण य ॥५९॥
 पोग्गलाण परीणामं तेसिं नच्चा जहा तहा ।
 विणीयतण्हो विहरे ^८सीईभूएण अप्पणा ॥६०॥
 जाए सद्धाए निरुपंतो परियायट्ठाणमुत्तमं ।
 तमेव अणुपालेज्जा गुणे आयरियसम्मए ॥६१॥
 तवं चिमं संजमजोगयं च
 सज्झायजोगं च सया ^९अहिट्ठिए ।

१ अ घ च लेण २ ख च पडिच्छिन्न ३ ख घ च वाससय
 ४ क घ च पणीय ५ च पेम ६ च तेसु ७ क पुग्गलाण य. ८
 च सीयभावेण ९ च अहिट्ठिए

सूरै व सेणाए समत्तमाउहे
 अलमप्पणो होइ अल परेसि । ६०॥
 सञ्जायसञ्जाणरयस्स ताइणो
 अपायमावस्स १तवे रयस्स ।
 विसुञ्जई २अ से मल पुरेकढ
 समीरिय रुप्पमल व जोइणा ॥६१॥
 से तारिस दुन्खसहे जिइदिए
 सुएण जुत्ते अममे अरिचणे ।
 विरायई ३कम्मवणम्मि अयगए
 फसिणमपुडावगमे व चन्दिमे ॥६२॥ त्ति वेमि
 ॥ अट्टम आयारप्पणिही अङ्गयण समत्त ॥

णवममङ्गयणं—पढमो उद्देशओ

थभा व फोहा थ मयप्पमाया
 ४गुरुस्सगाए विणय न सिस्से ।
 सो चेए ऊ तस्स अभूइभावो
 फल थ फीयस्स थहाय होइ ॥ १ ॥
 जे याधि ५मद त्ति गुरे रिइत्ता
 डहरे इमे अप्पसुए त्ति नथा ।
 हीलेंति मिच्छ पडिवजमाणा
 करंति आसायण ते गुरुण ॥ २ ॥
 पगईए मदा वि ६भयति एणे
 डहरा वि य जे सुयजुद्धोववेया ।
 आयारमता गुणसुद्धियणा
 जे हीलिया सिद्धिरि भास कुज्जा ॥ ३ ॥

१ अ ताराखल २ रा थ च ३ मि ३ च कम्मवणसि ४ रा
 गुण्यगामे ५ क रा मदिति ६ रा इवति

जे यावि नाग डहर ति नच्चा
 आसायण से १अहियाय होइ ।
 एवारिय पि हु हीलयतो
 नियच्छई जाइपह खु मदे ॥ ४ ॥
 २आसीविसो यावि पर सुरुटो
 किं ३जीवनासाओ पर नु कुज्जा ।
 थारियपाया पुण अप्पसत्ता
 अयोहिआसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावग जलियमवक्कमेज्जा
 आसीविसं चा वि हु कोवणज्जा ।
 जो चा विसं खायइ ४जीवियट्ठी
 एसोघमासायणया गुरूण ॥ ६ ॥
 सिया हु से ५पावय नो डहेज्जा
 आसीविसो चा कुविओ न भक्खे ।
 सिया विस हालहल न मारे
 न यावि मोक्खो गुरुहीलणाण ॥ ७ ॥
 जो पव्वय सिरसा ६मेत्तुमिच्छे
 सुत्त च सीह पडियोहणज्जा ।
 जो या दण सत्तिअग्गो पहार
 एसोवमासायणया गुरूण ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिंदे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिंदेज्ज च सत्तिअग्ग
 न यावि मोक्खो गुरुहोल्णाण ॥ ९ ॥

१ न अहियाइ २ क आसिविसा यावि ३ ख च जीवनासाउ,
 क जीविनासा ४ अ जीवमठ ५ क न पावए नो डहिज्जा ६ ख च
 मेच्छे

आयरियपाया पुण अप्पसत्ता

१अवोहियासायण नत्थि मोन्खो ।

तम्हा अणावाहमुहाभिकंखी

गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

जहाहियग्गी जलणं नमंते

नाणाहुईमंतपयाभिसित्तं ।

एवायरियं उवच्चिट्ठपज्जा

अणंतनाणोधग्घो धि संतो ॥ ११ ॥

जस्संतिए घम्मपयाई सिन्हे

तस्संतिए २घेणइयं पडंजे ।

सकारण सिरसा पंजलीओ

कायग्गिरा भो मणसा य निच्च' ॥ १२ ॥

लज्जा दया संजम थंभचेरं

कल्लाणभागिस्स विसोहिठणं ।

जे मे गुरु ३सययमणुसासयंति

ते हं गुरु सययं पूययामि ॥ १३ ॥

जहा निमंते तयणच्चिमाली

पमासई ४केवलमारदं नु ।

एवायरिओ सुयसीलवुद्धिए

विरायई सुरमज्जे य इदो ॥ १४ ॥

जहा ससी कोमुइजोगजुत्ते

नम्प्रत्ततारागणपरिखुडप्पा ।

ये ५सोहई विमले अन्ममुक्के

एय गणी सोहई भिन्नुमज्जे ॥ १५ ॥

१ अ. व. अणोहिआसायण २ क ग विण्दअ ३ अ रं सययणु-
सासयंति ४ अ च भारद्वेवल नु ५ च सोहए

महागरा आयरिया महेसी

समाहिजोगे सुयसीलदुद्धिण ।

सपाविडकामे अणुत्तराई

आराहण १तोसण घम्मकामी ॥ १६ ॥

सोच्चाण मेहाविमुभासियाई

सुस्सुसण आयरियप्पमत्तो ।

आराहइत्ताण गुणे अणेने

सो पावई सिद्धिमणुत्तर ॥ १७ ॥ त्ति वेमि ॥

॥ णवमअज्झयणस्स विणयत्तमाहीण पढमो उद्देसओ समत्तो ॥

णवमअज्झयणं वीओ उद्देसओ

मूलाओ खंधप्पमयो दुमस्स

सधाउ पच्छ समुयेंति साहा ।

साहप्पसाहा विरहंति पत्ता

१तओ य से पुप्फ फलं रसो य ॥ १ ॥

एव घम्मस्स विणओ मूलं परमो से मोफसो ।

जेण किंत्ति सुय ३सिग्घ निस्सेस चाभिगच्छइ ॥२॥

जे य चंडे मिण थडे दुव्वाई ५नियडी सडे ।

बुज्झइ से अविणीयप्पा फट्टं सोयगय जहा ॥ ३ ॥

विणय पि जो उघाणण चोइओ कुप्पई नरो ।

दिव्य सो सिरिमेज्जन्ति दडेण पडिसेहण ॥ ४ ॥

तहेव अविणीयप्पा उचवज्जा हया गया ।

दीसति दुहमेहता अभियोगमुघट्टिया ॥ ५ ॥

तहेव सुविणीयप्पा उचवज्जा हया गया ।

दीरति सुहमेहता ५इडिठ पत्ता मद्यायसा ॥ ६ ॥

१ क रा घ तोसइ २ अ ग च तओ से पुप्फ च फट्ट रगा य ।

३ रा मर्ष ४ क नियड ५ अ इडिठपणा

तद्देव अविणीयप्पा लोगंसि नरनारिओ ।
 दीसंति दुहमेहंता छाया ते विगलिंदिया ॥ ७ ॥
 दंडसत्थपरिजुण्णा^१ असम्मवयणेहिं य ।
 कलुणा^२ विवघ्नछंदा^३ पुप्पिवासापरीगया ॥ ८ ॥
 तद्देव सुविणीयप्पा लोगंसि नरनारिओ ।
 दीसंति सुहमेहंता इहिं पत्ता महायसा ॥ ९ ॥
 तद्देव अविणीयप्पा देवा जस्सा य गुज्जगा ।
 दीसति दुहमेहंता आभियोगमुचट्टिया ॥ १० ॥
 तद्देव सुविणीयप्पा देवा जस्सा य गुज्जगा ।
 दीसंति सुहमेहंता इहिं पत्ता महायसा ॥ ११ ॥
 जे^४ आयरियउवज्जायाणं सुस्सुसाययणंकरा ।
 तेसि सिन्धा पयट्टति जलसित्ता इव पायवा ॥ १२ ॥
 अप्पणट्टा परट्टा चा सिन्धा नेउणियाणि य ।
 गिहिणो उवभोगट्टा इहलोगस्स कारणा ॥ १३ ॥
 जेण थंथं थंथं घोरं परिवायं च वारुणं ।
 सिक्खमाणा नियच्छंति जुत्ता ते ललिंदिया ॥ १४ ॥
 ते पि तं गुहं पूयंति तस्स सिप्पस्स कारणा ।
 सक्कारेति णमंसन्ति तुट्टा निहेसवत्तिणो ॥ १५ ॥
 किं पुण जे सुयग्गाही अणन्तद्वियकामए ।
 आयरिया जं थए भिक्खुं तग्हा तं नाइवत्तए ॥ १६ ॥
 नीयं सेज्जं गहं टाण नीयं च^५ आसणाणि य ।
 नीयं च पाए थंदेज्जा नीयं कुज्जा य अंजलि ॥ १७ ॥
 संघट्टत्ता कारणं तद्दा उवट्टिणामवि ।
 रामेह अचराहं मे थएज्ज न पुभो ति थ ॥ १८ ॥

१ च परिजिण्णा २ स च विवघ्नछंदा ३ स थ च पुप्पिवासापरीगया ४ च आयरियउवज्जायाण ५ व किं पुणो जे, थ घ, किं पुणं जे
 ६ स नीया थ ७ अ असणाणि.

दुग्गओ वा ^१पओणं चोदओ वहई रढं ।
 एवं दुयुद्धि किच्चाणं वुत्तो वुत्तो पकुब्बइ ॥ १९ ॥
 आलघंते लवंते वा ^२न निसेज्जाए पडिस्सुणे ।
^३मोत्तणं आसणं धीरो सुस्सुत्ताए पडिस्सुणे ॥ २० ॥
 काल छंदोवयारं च पडिलेह्दिताण ह्हेउहिं ।
^४तेहिं तेहिं उयाएहिं तं तं संपडिवायए ॥ २० ॥
 विचत्ती अविणोयस्स संपत्ती विणियस्स य ।
 जस्सेयं दुहओ नायं सिक्ख से अभिगच्छइ ॥ २१ ॥

जे यावि चण्डे ^५मइइडिगारवे

पिसुणे नरे साहस हीणपेसणे ।

अदिह्धम्मो विणए अकोविए

असधिभागी न हु तस्स मोक्खो ॥ २२ ॥

णिदेसवत्ती पुण जे गुरूणं

सुयत्थधम्मा विणयमि कोविया ।

तरिन्तु ते ओहमिणं दुरुत्तरं

खवित्तु कम्म गइमुत्तमं गय ॥ २३ ॥ त्ति वेमि ॥

णवमअज्ञयणस्स विणयसमाहीए विइओ उहेसगो समत्तो ।

॥ णवमअज्ञयणं तइओ उहेसओ ॥

आयरियमिमिवाहियग्गी

सुस्सुत्तमाणो पडिजागरिज्जा ।

आलोइयं इंगियमेव नच्चा

जो छन्दमाराहयई स पुज्जो ॥ १ ॥

१ अ पओणेण २ अ न निस्सेए, ख न निस्सिज्जाए; च न निस्स-
 ज्जाए ३ ॥ मोत्तण, च मुत्तण ४ अ क तेण तेण उवाएहिं; ख घ तेण
 तेण उवाएण ५ अ ख भयदद्धि

आथारमद्वा विणयं पउंजे
 सुस्तसमाणो परिगिञ्ज वक्रं ।
 जदोयइद्वं अभिकरंमाणो
 १ गुरुं तु नासाययई स पुज्जो ॥ २ ॥
 २ राणिण्णु विणयं पउंजे
 इहरा वि य जे परियायजिह्वा ।
 ३ नीपत्तणे पट्टइ ४ सच्चवाई
 ओघायथं पक्ककरे स पुज्जो ॥ ३ ॥
 अन्नायउंछं ५ चरई विमुञ्जं
 जवणट्टया समुयाणं च निच्चं ।
 अल्लुयं नो परिदेवपज्जा
 ल्लुं न ६ विकथयई स पुज्जो ॥ ४ ॥
 संपारसेज्जासणमत्तपाणे
 अप्पिच्छया अइलामे वि संते ।
 जो ७ एवमप्पाणमितोसपज्जा
 संतोसपाह्वरए स पुज्जो ॥ ५ ॥
 सका सहेउं ८ आसाइ कंटया
 अओमया उल्लहया नरेणं ।
 अणासए जो उ सहेज्ज कंटए
 वईमए कण्णसरे स पुज्जो ॥ ६ ॥
 मुहुत्तेदुकरा ९ उ ह्वंति कंटया
 अओमया ते वि तओ १० सुउद्धरा ।

१ गुरु इ नासायई २ अ राणिण्णु; क ख घ राणिण्णु.
 ३ अ प गियट्ठे, क ग नियत्तणे ४ अ घ सच्चवाइ. ५ अ चरए
 ६ अ विकथयई, घ च विकट्ठई ७ च अप्पाणममि ८ क च आमाए;
 आसाय, ९ च इ १० अ रा मुदुद्धरा.

वायादुरुत्ताणि दुरुद्धराणि
 १ वेराणुबंधीणि १महन्मयाणि ॥ ७ ॥
 समावयंता वयणाभिघाया
 कण्णं गया २दुम्मणियं जणंति ।
 घम्मो त्ति किच्चा परम्मगसूरे
 जिइंदिए जो ३सहई स पुज्जो ॥ ८ ॥
 अवण्णघायं च परंमुहस्स
 पच्चक्खभो पडिणीयं च भासं ।
 ओहारिणि अप्पियकारिणि च
 भासं न भात्तेज्ज सया स पुज्जो ॥ ९ ॥
 अलोलुए ४अक्कुहए अमाई
 अपिसुणे यावि अदीणवित्ती ।
 नो भावए नो वि य भावियप्पा
 अकोउहह्ले थ सया स पुज्जो ॥ १० ॥
 गुणेहि साह, ५अगुणेहिऽसाह
 ६गिण्हाहि साहगुण मुञ्चऽसाह ।
 ७वियाणिया अप्पगमप्पएणं
 जो रागदोत्तेहिं समो स पुज्जो ॥ ११ ॥
 तहेय उहरं व महल्लुगं चा
 इत्थी पुमं पच्चइयं गिहिं वा ।
 नो हीलए नो वि य यिसएज्जा
 थंभं च कोहं च चए स पुज्जो ॥ १२ ॥
 जे माणिया सययं भाणयंति
 ८जत्तेण कण्णं च निवेसयंति ।

१ स महन्मयाणि २ च दुम्मणय ३ स सहए. ४ क स घ च
 अक्कुहए ५ स अगुणे असाह ६ स गिण्हाह. ७ च वियाणइ. ८ थ
 युत्तेण कण्ण.

ते माणए माणरिहे तवस्सो

जिइदिए सच्चरण स पुज्जो ॥११॥

तेसि गुरुणं गुणसागराणं

सोच्चाण मेहावि सुभासियाइं

चरे मुणो पंचरण तिगुत्तो

चउत्तसायायणए स पुज्जो ॥१२॥

गुरुमिह सययं पडियरिय मुणी

१जिणययनिउणे अभिगमकुसले ।

धुणिय रयमलं पुरेफडं

भासुरमडलं गइं गय ॥१५॥ त्ति वेमि ॥

॥ णयमअज्ञयणस्स विणयसमाहीए तइओ उहेसओ समत्तो ॥

णयमअज्ञयणं-चउत्थो उहेसओ.

सुयं मे आउसं तेणं भगवया एयमन्त्यायं । इह खलु
थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्टाणा पण्णत्ता ॥१॥

फयरे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहि-
ट्टाणा पण्णत्ता ? ॥ २ ॥

इमे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहि-
ट्टाणा पण्णत्ता । तं जहा । विणयसमाही, सुयसमाही, तथ-
समाही, आयारसमाही ॥३॥

विणए सुए तवे य आयारे २णिच्च पंडिया ।

अमित्तमयंति अप्पाणं जे ३भवंति जिइदिया ॥४॥

४चउत्थिहा खलु विणयसमाही भवइ । तं जहा । अगु-
सासिज्जन्तो सुस्सुसइ, सम्मं संपडिवज्जइ, ५वेयमारहयइ,

१ क स जिणययनिउणे २ अ क १ च णिच्च ३ अ इवति;

४ ख चउत्थिहे खलु. ५ क ख च वेयमारहइ.

न य भवइ अत्तसंपग्गहिण चउत्थं पयं भवइ । भवइ य ^१एत्थ सिलोगो ॥५॥

पेहेइ हियाणुसासणं सुस्सइ तं च पुणो अहिठ्ठण ।

न य माणमण्ण भज्जइ विणयसमाहो आययट्ठिण ॥६॥

अउत्थिहा खलु सुयसमाही भवइ । तं जहा । सुयं मे भविस्सइ त्ति ^२अज्झाइयव्वं भवइ, एग्गच्चित्तो भविस्सामि त्ति ^२अज्झाइयव्वं भवइ, अप्पाणं ठावइस्सामि त्ति ^२अज्झाइयव्वं भवइ, ठिओ परं ठावइस्सामि त्ति ^२अज्झाइयव्वं भवइ अउत्थ पयं भवइ । भवइ य एत्थ सिलोगो ॥७॥

नाणमेग्गच्चित्तो य ठिओ ठावयई परं ।

सुयाणि थ अहिज्जित्ता रओ सुयसमाहिण ॥८॥

अउत्थिहा खलु तथसमाही भवइ । तं जहा । नो इह-लोगट्ठयाए तथमहिठ्ठेज्जा, नो परलोगट्ठयाए तथमहिठ्ठेज्जा, नो कित्तिवण्णसइसिलोगट्ठयाए तथमहिठ्ठेज्जा, ^३नअत्थ निज्जर-ट्ठयाए तथमहिठ्ठेज्जा अउत्थं पयं भवइ । भवइ य ^४एत्थ सिलोगो ॥ ९ ॥

धिविहगुणतयोरण य निच्चं

भवइ निरासण निज्जरट्ठिण ।

तवसा धुणइ पुराणपावग

^५जुतो सया ^६तवसमाहिण ॥१०॥

अउत्थिहा खलु आयारसमाही भवइ, तं जहा । नो इहलोगट्ठयाए आयारमहिठ्ठेज्जा, नो परलोगट्ठयाए आयार-महिठ्ठेज्जा, नो कित्तिवण्णसइसिलोगट्ठयाए आयारमहिठ्ठेज्जा, नअत्थ ^७आरहन्तेहिं हेऊहिं आयारमहिठ्ठेज्जा अउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥११॥

१ क ख इत्य २ ख अज्झाइयव्वं ३ ख नअत्थ ण ४ अ ख घ इत्य ५ अ क ख जुतो य सया. ६ अ क तवसमाहीए ७ ख अ आरहंतिएहिं, ४ आरहिंतेहिं

जिणवयणरए १ अत्तित्तिणे
 पडिपुण्णाययमाययट्ठिए २ ।
 आयारसमाहिसंबुडे
 भवइ य दंते भावसंघए ॥१२॥
 ३ अमिगम चउरो समाहिओ
 सुविसुओ सुसमाहियप्पओ ।
 विउलहियसुहावहं पुणो
 कुच्चइ सो पयखेममप्पणो ॥१३॥
 जाईमरणउ मुच्चई
 ४ इत्यत्थं च चयाइ सब्बसो ।
 सिद्धे वा भवइ सासए
 देयो वा अप्परए म्हाड्डिए ॥१४॥ सि धेमि॥
 ॥ णयमं विणयसमाही अञ्जयण समत्तं ॥

॥ दसमं अञ्जयणं ॥

५ निक्खम्ममाणाय युद्धवणे
 णिच्चं चित्तसमाहिओ हवेज्जा ।
 इत्थीण वसं न यावि गच्छे
 वंतं नो ६ पडियायइ जे स भिन्नु ॥१॥
 पुट्ठविं न खणे न राणावए
 सीउदगं न पिणं न पियावए ।
 अगणिसत्थं जहा सुनिसियं
 तं न जले न जलावए जे स भिन्नु ॥२॥

१ अ ख घ अत्तित्तिणे २ च आवयदए ३ ख अमिगम
 चउरो सुसमाहिओ ४ ख इत्यत्थं चयइ ॥ क ॥ घ इत्यत्थं च चयइ.
 ५ ख घ घ निक्खम्ममाणाइ ६ ख च पडियावियइ

अनिलेण ^१न विण न वियावण
 हरियाणि न छिन्दे न छिन्दावण ।
 षोयाणि सया विवज्जयन्तो
 सच्चित्तं ^२नाहारण जे स भिक्खू ॥ १ ॥
 घट्ठणं तसथावणण होइ
^३पुदवीतणकट्टनिस्सियाण ।
 तम्हा उहसियं न भुंजे
 जो वि पण न पयाउण जे स भिक्खू ॥४॥
^४रोहपनापपुत्तपयणे
^५अप्यसमे मग्गेज्ज छण्णि काण ।
 पथ य फाले मदव्ययाइ
 पथासवमंयण जे स भिक्खू ॥२॥
 घत्तारि पमे सया क्खमाण
 धुपजोगी य ह्येज्ज पुदययणे ।
 भहणे निज्जायभवण्यण
 गिदिजोगं परिवज्जण जे स भिक्खू ॥ १ ॥
 सम्महिट्ठी मया धमूटे
 मत्तिघ ह्नु नाणे तये वंज्जमे य ।
 तज्जना धुणइ पुराणपापमं
 मणययकायमुमंघुटे जे स भिक्खू ॥ ७ ॥
 तहेय भमणं पापमं या
 विविटं ग्गाइमं ग्गाइमं लभित्ता ।
^६होही अहो सुण परे या
 मं न निहो न निहाउण जे स भिक्खू ॥८॥
 तहेय भमण पापमं या
 विविटं ग्गाइमं ग्गाइमं लभित्ता ।

१ अ व प, न वीण, न वीज्जका २ न ग्गाहाण ३ अ व प
 व पुदविण ४ म सोदा व जव- व हंइज्जव- ५ अ व प व
 वणमं ६ व वीज्जका ७ ७ व हंइ अहो वा पो वा.

छंदिय साहम्मियाण भुंजे

भोच्चा सञ्जायण य जे स भिन्खू ॥ ९ ॥

न य बुग्गहिय कंठं कद्विज्जा

१ न य कुप्पे निहुंदिण पसंते ।

संजमधुयजोगजुत्ते

उयसंते अविहेडण जे स भिन्खू ॥१०॥

जो सहइ १हु गामकण्टण

अकोसपहारतज्जणामो य ।

भयमेखसइ सप्पहासे

समसुहदुखसहे य जे स भिन्खू ॥११॥

पडिमं पडिचज्जिया मसाणे

नो २भाण भयमेखाइं दिस्स ।

धिविहगुणतवोरण य निरुचं

न सरोर धामिकंणइ जे स भिन्खू ॥१२॥

असइं योसहुचत्तदेहे

अनकुट्टे व हण व लूत्तिण वा ।

पुढयिसमे मुणी हवेज्जा

अनियाणे ३अकोउहहे य जे स भिन्खू ॥१३॥

अभिभूय काएण परीसहाइं

समुद्धरे जाइपहाउ अप्पर्यं ।

विइत्तु जाईमरण ४महम्मयं

तवे रण ५सामणिए जे स भिन्खू ॥ १४ ॥

हत्थसंजण पायसजण

वायसंजण संजइंदिण ।

अज्जप्परण सुसमाहियप्पा

सुत्तयं च वियाणइ जे स भिन्खू ॥१५॥

१ क ह यम २ अ क गीण, ख च भायए ३ अ क अको-
उहहे जे ४ स महम्मय ५ च सामणिए स

उयद्धिम्मि अमुच्छिण्ण अगिद्धे
 अघायउच्छं ^१पुलनिप्पुलाण्ण ।
^२कयचिक्कयसघ्निहिमो विरए
 सन्यमंगावगए य जे स भिक्कू ॥१६॥
^३अलोले भिक्कू न रमेसु गिंइ
 उंछं चरे जीविय नाभिकद्धो ।
 इद्धिं च सण्णारण पूयणं च
 घए ठियप्पा ^४अणिष्टे जे स भिक्कू ॥१७॥
 न परं पएज्जासि थयं कुम्भोले
^५जेणघो कुप्पेज्ज न तं घएज्जा ।
 जाणिय पत्तेय पुण्णपाय
 अत्ताणं न ममुज्जमे जे स भिक्कू ॥१८॥
 न जाहमत्ते न य रूयमत्ते
 न त्ताभमत्ते न सुएण मत्ते ।
 मयाणि सन्याणि दियज्जयंतो
 धम्मग्घाणरए थ जे ॥ भिक्कू ॥१९॥
 पयेएए ^६अज्जययं मदानुणी
 धम्मं ठिमो टाज्जयं परं पि ।
 निक्कम्म थज्जेज्ज वृसील्लिद्धं
 न यापि ^७दाभंहुदए जे ॥ भिक्कू ॥२०॥
 नं देहयानं अणुं थगामयं
 मया एए निल्लयदियद्वियणा ।
 उदिण्णु ^८जाहंमएणग्ग थंघण
 उवेह भिक्कू अपुत्तागधं गहं ॥२१॥ ति वेमिा ।
 ॥ सभिक्कू अज्जापत्ते दग्गं ममरं ॥

१ अ पुण्णिप्पुलाणे, २ अ पुण्णिप्पुलाण्णे, ३ अ य गिंइ-
 ओपाण्ण, ४ अ ह अणोरे, ५ अ अणोरे, ६ अ जेणघो पुण्ण-
 ७ अ थ अमएए, ८ अ दाण्णुए, ९ अ दाण्णुए

(रइवका चूलिया पढमा.)

इह खलु भो पञ्चदणं उप्पन्नदुक्खेण संजमे अरइ-
समावन्नचित्तेण ओहाणुप्पेहिणा अणोहाइएणं चेव हयरस्सि-
गपंफुसपोयपडागारमूयाइ^१ इमाइं अट्टारस्स ठाणाइं सम्मं
संपडिलेहियज्याइं भयन्ति तं जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥

लइस्सगा^२ इत्तरिया गिहीणं कामभोगा ॥२॥

भुज्जो ष^३ साययहुला मणुस्सा ॥३॥

^४इम ष मे दुस्स न चिरकालोयट्टाइ मयिस्सइ ॥४॥

ओमज्जणपुरकारे ॥ ५ ॥

यत्तस्स य^५ पडियाइयणं गिहीण ॥ ६ ॥

अहरगाइवासोयसंपया ॥ ७ ॥

दुल्लमे खलु भो गिहीणं धम्मे गिहिवासमज्जे षसंतानं ॥८॥

^६आयंके से वहाय होइ ॥ ९ ॥

संकप्पे से वहाय होइ ॥ १० ॥

सोयंकेसे^७ गिहिवासे निदग्गंकेसे परियाए ॥११॥

यंघे^८ गिहिवासे मोन्त्ते परियाए ॥१२॥

सायज्जे^९ गिहिवासे अणवज्जे परियाए ॥१३॥

यहुसाहारणा गिहीणं कामभोगा ॥१४॥

पत्तेय पुण्णपायं ॥१५॥

अणिच्चे खलु भो मणुयाण जीविण फुसग्गज्जविदु-
चंचले ॥ १६ ॥

१ ष पडागामूयाइ. २ अ इत्तरिया, ष इत्तरिभा ३ च
साइवहुला ४ रा इमे इमे दुस्से, ष च इमे अ मे ५ अ पडिआवयण,
ष पडिआयण, च पुस्तके 'गिहीणं' इति न दृश्यते ६ स ष आयको
७ स ष गिहिवासे ८ च निरवज्ज

यहं च खलु पाथं कम्म पगडं ॥ १७ ॥

पावाणं च खलु भो कडाणं कम्मार्जं पुब्बि दुच्चि-
ण्णाणं १ दुप्पडिक्कंताणं १ वेयइत्ता मोफलो गत्थि अवेयइत्ता
तवसा वा झोसइत्ता अट्टारसमं पयं भवइ ॥ १८ ॥ भवइ य
अत्थ सिलोगो ।

जया य चयई धम्मं अणज्जो भोगकारणा ।

से तत्थ मुच्छिण्ण वाले आयइ नाववुज्झइ ॥ १ ॥

जया जोहाविओ होइ इंदो वा पडिओ छमं ।

सन्वधम्मपरिण्णहो स पच्छा परितप्पइ ॥ २ ॥

जया य वंदिमो होइ पच्छा होइ अवंदिमो ।

देवया य २ च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥

जया य पूइमो होइ पच्छा होइ अपूइमो ।

राया य रज्जपन्मट्टो स पच्छा परितप्पइ ॥ ४ ॥

जया य माणिमो होइ पच्छा होइ अमाणिमो ।

१ सेट्ठि ध्व कन्वडे यूडो स पच्छा परितप्पइ ॥ ५ ॥

जया य थेरओ होइ समइकंतजोव्वणो ।

मच्छो ध्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥

जया य १ कुकुटंयस्स २ कुतत्तीहिं विहम्मइ ।

हत्थी य यंधणे यद्धो स पच्छा परितप्पइ ॥ ७ ॥

पुत्तदारपरिकिण्णो २ मोहसंताणसंतओ ।

पंकोसओ जहा नागो स पच्छा परितप्पइ ॥ ८ ॥

अज्ज याहं गणी हंतो भावियप्पा यहुस्सुओ ।

जइ हं रभंतो परियाण्णं सामण्णे त्तिण्णदेसिण्णं ॥ ९ ॥

देयलोगसमाणो उ परियाओ भट्ठेसिणं ।

रयाणं, अरयाणं च १ ० भदानरयसारिमो ॥ १० ॥

१ य दुप्पडिक्कंताणं २ य य वेदना ३ य, य, इय ४ य य
पुया ५ य तिदि ध्व, ॥ सेट्ठो य ६ य कुकुटंयस्स ७ य कुत्तीहिं;
कुत्तीहिं ८ य य विहम्मइ ९ य, परिकिण्णो, य य १० महाभिरवत्ताकियो.

अमरोचमं जाणिय सोऽपमुत्तमं
 रयाण १परियाय, तहारयाणं ।
 निरयोचमं जाणिय दुःखमुत्तमं
 रमेज्ज तम्हा २परियाय पंढिष् ॥ ११ ॥
 धम्माउ भट्ठं ३सिरिओ अवैयं
 जन्नग्गिविज्जायमिवप्पत्तेयं ।
 हीलंति णं दुव्विहियं कुसीला
 दाडुट्ठिय घोरघिसं घ नागं ॥ १२ ॥
 इहेवधम्मो अयसो अफित्ती
 दुघ्नामघेज्जं च पिहुज्जणम्मि ।
 चुपस्स धम्माओ अहम्मसेघिणो
 संभिघ्नघित्तस्स य हेइओ गई ॥ १३ ॥
 भुजित्तु भोगाइ पसज्ज च्चेयसा
 तदाविहं फट्टु असंजमं यहुं ।
 गई च गच्छे अणभिज्झियं दुहं
 थोही य से नो सुलभा पुणोपुणो ॥ १४ ॥
 इमस्स घा नेरइयस्स जंतुणो
 बुहोयणोयस्स किलेसवत्तिणो ।
 पल्लिओचमं त्रिज्जइ सागरोचमं
 किमंग पुण मज्झ इमं मणोदुहे ॥ १५ ॥
 न मे चिर दुःखमिणं भविस्सइ
 असासया भोगपिवास जंतुणो ।
 ४न चे सरीरेण ५इमेणवेस्सइ
 अवेरस्सई जीवियपज्जवेण मे ॥ १६ ॥

१ रा घ परियाइ, च परिआइ ३ रा घ सिरिओ अवैयं ४ स च,
 न मे सरीरेण इमेण विस्सई अविस्सई ५ घ इमेणवस्सई अवस्सई.

१जस्सेवमप्पा उ हवेज्ज निच्छिओ
 चएज्ज देहं न उ घम्मसासणं ।
 तं तारिसं नो पयलेन्ति इन्द्रिया
 उवेन्तवाया व सुदंसणं गिरिं ॥ १७ ॥

इच्छेव संपस्सिय बुद्धिमं नरो
 आयं उवायं विविहं वियाणिया ।
 काएण घाया अदु माणसेणं
 तिगुत्तिगुत्तो जिणवयणमहिडिज्जासि ॥ १८ ॥
 ॥ ति वेमि ॥

॥ रइयका पढमा चूलिया समत्ता ॥

वीया चूलिया

चूलियं तु पयस्सामि सुयं केवलिभासियं ।
 जं सुणित्तु सपुण्णाणं घम्मे २उप्पज्जए मई ॥ १ ॥
 अणुसोयपट्टिष वहुजणम्मि पडिसोययदलफ्फेणं ।
 पडिसोयमेय अप्पा दायवो होउकामेणं ॥ २ ॥
 अणुसोयसुद्धो लोगो, पडिसोओ आसयो सुयिदियाणं ।
 अणुसोओ संसारो, पडिसोओ तस्स उसारो ॥ ३ ॥
 तन्हा आयाएपरफ्फेण संवरममाहियणुलेणं ।
 चरिया गुणा य नियमा य होति माहण ददुव्या ॥४॥

अणिपयवासो समुयाणचरिया

अप्रायउच्छं पहरित्तया य ।

अपोवही कल्लवियज्जणा य
 विट्ठारचरिया इस्सिणं यस्सया ॥ ५ ॥

३आएण्णओमाणवियज्जणा य
 ओसअदिट्ठादउमत्तापाणे ।

संसारकपेण चरेज्ज भिक्खू
 नत्तायममदु जइ जपत्ता ॥ ६ ॥

१ न व ज्ञानेव भाव उ हविज्ज निच्छओ १ व उणत्ता.

अमज्जमंसासि अमच्छरीया
 अभिक्खणं ^१निव्विगईगया य ।
 अभिक्खणं काउस्सग्गकारी
 सज्झायजोगे पयमो ह्वेज्जा ॥ ७ ॥
 न पडिन्नवेज्जा सयणासणाइं
^२सेज्जं निसेज्जं तह भत्तपाणं ।
 गामे कुले वा नगरे च देसे
 ममत्तभावं न कहिंचि कुज्जा ॥ ८ ॥
 गिहीणो येयाघडियं न कुज्जा
 अभिघायणं थंदण पूयणं वा ।
 असंकिलिट्ठेहिं समं घसेज्जा
 मुणी धरित्तस्स जत्थो न हाणी ॥ ९ ॥
^३न या लभेज्जा निउणं सहायं
 गुणादियं वा गुणमो समं वा ।
 एको वि पाचाइं विवज्जयंतो
 विहरेज्ज कामेसु असज्जमाणो ॥१०॥
 संवच्छरं चावि परं पमाणं
 बीयं च पासं न तहिं घसेज्जा ।
 सुत्तस्स मग्गेण घरेज्ज भिक्खवू
 सुत्तस्स अत्थो जह आणवेइ ॥११॥
 जो पुट्ठवरत्तावरत्तकाले
^४संपेहई अप्पगमप्पणं ।
 किं मे कटं किं च मे किच्चसेसं
 किं संकणिज्जं न समायरामि ॥१२॥
 किं मे परो पासइ किं च अप्पा
 किं ^५चाइं रालियं न विवज्जयामि ।

१ च निव्विगड गया. २ ख घ मिज्ज निसिज्ज. ३ ख घ. न
 आलमिन्ना. ४ ख. सपिकराइं अप्पयमप्पण. ५ ॥ किं चाइ.

इच्चेव सम्म अणुपासमाणो

अणागय नो पडिवध कुज्जा ॥ १३ ॥

जत्थेव पासे ^१कइ दुप्पउत्त

काएण वाया अदु माणसेण ।

तत्थेव धीरो ^२पडिसाहरेज्जा

आइण्णो खिप्पमिव कखलीण ॥१४॥

जस्सेरिसा जोग जिइदियस्स

धिईमओ स^३पुरिसस्स निच्च ।

तमाहु लोए पडिवुज्जजीवी

सो जीवई सज्जमजीविण^४ ॥ १५ ॥

अप्पा हु खलु सयय रक्खियव्वो

सन्धियदिपहिं सुसमाहिपहिं ।

अरक्खिओ जाइपह उवेइ

सुरक्खिओ सव्वदुहाण मुच्चइ ॥१६॥ सि वेमि

॥ धीया चूलिया समत्ता ॥

सेज्जभय गणहर जिणपडिमादसणेण पडिवुद्ध ।

मणगपियर च दसकालियस्स निज्जूहग धवे ॥ १ ॥

मणग पडुच्च सेज्जभयेण निज्जूहिया वसज्जयणा ।

वेयालिये य ठविया तम्हा दसकालिय नाम ॥ २ ॥

छहि मासेहि अहीय अज्जयणमिण तु अज्जमणणेण ।

छम्मासा परिवोओ अह कालगओ समाहीए ॥ ३ ॥

आणदमसुवाय काही सेज्जभया तहिं थेरा ।

असमइस्स य पुच्छा कहणा य वियालणा सघे ॥ ४ ॥

तुम्हारिसा गणपह मोहपिसाएहिं जइ छलिज्जति ।

ता मणसु तुम चिय धीर धीरिमा क समुहियउ ॥५॥

इयाइ गणहरेहिं चुइसपुग्गाइ चारसगाइ ।

दसकालियरण पुण समुद्धय जेण तस्स नमो ॥६॥

१ स कय २ स पडिसहरेवा ३ म जीवण

सामाइयअणुक्कमओ वण्णेउं विगयपोरिसीए उं ।
 निज्जूढं किर सेज्जंभवेण दसकालियं तेण ॥ १२ ॥
 जेण च जं च पडुच्चा जत्तो आवंति जह य ते ठविया ।
 सो तं च तओ ताणि य तहा य कम्मसो कहेयव्वं ॥ १३ ॥
 सेज्जंभवं गणहरं जिणपडिमादंसणेण पडियुद्धं ।
 मणगपियरं दसकालियस्स निज्जूहर्गं वंदे ॥ १४ ॥ दारं ॥
 मणगं पडुच्चं सेज्जंभवेण निज्जूहिया दसज्झयणा ।
 वेयालियाए ठविया तग्हा दसकालियं नाम ॥ १५ ॥ दारं ॥
 आयप्पवायपुब्बा निब्बूढा होइ धम्मपण्णसी ।
 कम्मप्पवायपुब्बा पिंडस्स उ एसणा तिविहा ॥ १६ ॥
 सव्वप्पवायपुब्बा निब्बूढा होइ वक्कसुद्धी उ ।
 धवसेसा निब्बूढा नधमस्स उ तइयवत्थूओ ॥ १७ ॥
 यिइओ वि य आपसो गणिपिंडगाओ दुवालसंगाओ ।
 ययं किर निब्बूढं मणगस्स अणुग्गहट्टाय ॥ १८ ॥
 दुममुप्फिआइया खलु दस अज्झयणा सभिकखुयं जाव ।
 अहिगारे वि य एत्तो वोळ्ळं पत्तेयमेक्केके ॥ १९ ॥ दारं ॥
 पढमे धम्मपसंसा सो य इहेव जिणसासणंमि त्ति ।
 विइए घिइए सक्का काठं जे एस धम्मो त्ति ॥ २० ॥
 तइए आयारकहाउ सुट्टिया धायसंजमोवाओ ।
 तह जीयसंजमो वि थ होइ चउत्थमि अज्झयणे ॥ २१ ॥
 भिक्खरिसोहो तवसंजमस्स गुणकारिया उ पंचमए ।
 छट्ठे आयारकहा महई जोग्गा महयणस्स ॥ २२ ॥
 वयणविभत्ती पुण सत्तमंमि पणिहाणमट्टमे भणियं ।
 णवमे विणओ दसमे समाणियं एस भिक्खु त्ति ॥ २३ ॥
 दो अज्झयणा चूटिय चिसीययंते थिरीकरणमेणं ।
 विइए विविच्चरिया असीयण्णगुणादरेगफला ॥ २४ ॥
 दसकालियस्स एसो पिंडत्थो वण्णिओ समासेणं ।

पत्तो एक्केऱ्कं पुण अज्ञयण किच्चइस्सामि ॥२५॥
 पढमज्झयणं दुमपुप्फियं ति चत्तारि तस्स दाराइं ।
 वण्णेउचक्रमाइं धम्मपसंसाइ अहिगारो ॥२६॥
 ओहो जं सामण्णं सुयाभिहाणं चउब्बिहं तं च ।
 अज्झयणं अज्झीणं आय ज्झवणा य पत्तेयं ॥ २७ ॥
 नामाइचउब्बेयं वण्णेऊणं सुयानुसारेणं ।
 दुमपुप्फिय आओज्जा चउसुं पि कमेण भावेसु ॥२८॥
 अज्झप्पस्साणयणं कम्मणं अवचओ उवच्चिआणं ।
 अणुयचओ य नयाणं तम्हा अज्झयणमिच्छति ॥२९॥
 अहिगम्मंतो अथा इमेण अहिगं च नयणमिच्छंति ।
 अहिग च साहु गच्छइ तम्हा अज्झयणमिच्छंति ॥३०॥
 जइ दीया दीवसयं पइप्पई सो य दिप्पई दीवो ।
 दीवसमा आयरिया डिप्पंति परं च दीवंति ॥ ३१ ॥
 नाणस्स वंसणस्स वि चरणस्स य जेण आगमो होइ ।
 सो होइ भावआओ आओ लाहो त्ति एगद्ध ॥३२॥
 अट्ठविहं कम्मरयं पोरणं जं एवेइ ओगेहिं ।
 एयं भावज्झयणं नेयय्वं आणुपुप्फीए ॥३३॥
 णामदुमो ठयणदुमो दव्वदुमो चैव होइ भावदुमो ।
 एमेय य पुप्फस्स वि चउब्बिहो होइ निन्नेवेवो ॥३४॥
 दुमा य पायवा रुन्ना अगमा विडिमा तरु ।
 कुहा महीरुहा वच्छा रोवगा कंजगा वि य ॥ ३५ ॥
 पुप्फाणि य कुसुमाणि य कुलाणि तद्देव होंति पत्तवाणि ।
 सुमणाणि ए सुहुमाणि य पुप्फाणि य होंति एगद्ध ॥३६॥
 दुमपुप्फिया य आहारएसणा गोयरे तथा उंछा ।
 मेस जलूगा सप्पे वणज्झइ इसु गोलपुत्तुदए ॥३७॥
 कथइ पुच्छइ सीसो क्कहिंचिऱ्पुट्ठा क्कंति आयरिया ।
 सीसाणं तु हियट्ठं विपुलतराणं तु पुच्छाए ॥ ३८ ॥

नामं ठवणा घम्मो दव्वघम्मो य भावघम्मो य ।
 एणसि नाणत्तं बुच्छामि अहाणुपुव्वीण ॥३९॥
 दव्वं च अत्थिकायप्पयारघम्मो य भावघम्मो य
 दव्वस्स पज्जवा जे ते घम्मा तस्स दव्वस्स ॥ ४० ॥
 धम्मत्थिकायघम्मो पयारघम्मो य विसयघम्मो य ।
 लोइय कुप्पाघयणिय लोगुत्तर, लोगऽणेगविहो ॥४१॥
 गम्मपसुदेसरज्जे पुरवरगाभगणगोठ्ठिराईण ।
 सावज्जो उ कुतित्थियघम्मो न जिणेहि उ पसत्थो ॥४२॥
 दुविहो लोगुत्तरिओ सुअघम्मो खलु चरित्तघम्मो अ ।
 सुयघम्मो सज्झाओ चरित्तघम्मो समणघम्मो ॥ ४३ ॥
 इव्वे भावे वि अ मंगलाइं दव्वम्मि पुण्णकलसाइं ।
 घम्मो उ भावमंगलमेत्तो सिद्धिं सि काऊण ॥४४॥
 हिंसाण पडिववखो होइ अहिंसा चउव्विहा सा उ ।
 इव्वे भावे य तद्दा अहिंसऽज्जोघाइवाओत्ति ॥४५॥
 पुढविदगअगणिमारुयघणस्सईवित्थिचउपणिदिअज्जीये ।
 पेहोपेहपमज्जणपरिठवणमणोयईं काण ॥ ४६ ॥
 मणसणमूणोअरिआ वित्तीसेखेयणं रसचाओ ।
 कायकिलेसो सलीणया य घउण्णो तयो होइ ॥४७॥
 पायट्ठित्तं विणओ वेयावच्चं तहेव सज्झाओ ।
 ज्ञाणं उस्सग्गोवि य अर्ध्मित्तरओ तवो होइ ॥ ४८ ॥
 जिणययणं सिद्धं चेष भण्णईं कत्थईं उदाहरणं ।
 आसज्ज उ सोयार हेऊ वि कहिंचि भण्णेज्जा ॥४९॥
 कत्थइ पंचाययवं दसहा या सव्वहा न पडिसिद्धं ।
 न य पुण सव्व भण्णइ हदी सवियारमकरायं ॥५०॥
 तत्थाहरणं दुचिहं चउव्विह होइ एकमेकं उ ।
 हेऊ चउव्विहो खलु तेण हु साहिज्जण अथो ॥५१॥
 नाय आहरणं ति य दिहंतोवम निदरिसण चेष ।

एगट्टं तं दुविहं चउव्विहं चेव नायव्वं ॥५२॥
 चरियं य कप्पियं वा दुविहं ततो चउव्विहेक्केयं ।
 आहरणे तदेसे तदोसे चेषुवन्नासे ॥५३॥
 चउहा सल्लु आहरणं होइ अवाओ उवाय उथणा य ।
 तह य पडुप्पन्नविणासमेव पढमं चउविकप्प ॥५४॥
 दव्वावाए दोन्नि उ वाणियगा मायरो घणनिमित्तं ।
 एहपरिणएक्कमेक्क दंमि मच्छेण निग्घेओ ॥५५॥
 ऐसंमि अघज्जमणं दसारवग्गस्स होइ अवरेंणं ।
 दीयायणो य काले भावे मंडुक्किआखमओ ॥५६॥
 सिक्खगमसिक्खगाणं सवेगधिरट्टयाइ द्दोणहं पि ।
 दव्वाया एयं दंसिज्जंते अवायाओ ॥ ५७ ॥
 एवियं कारणगहियं विगिंचिअव्वमसिवाइरेत्तं च ।
 यारसाहिं एस्स कालो कोहाइयिवेग भावमि ॥ ५८ ॥
 दव्वाविएहिं णिच्चो एगंतेणेव जेसि अप्पा उ ।
 होइ अभायो तेसि सुहदुहसंसारमोक्खाणं ॥ ५९ ॥
 सुहदुक्खसंपभोगो न विज्जई निच्चयायपक्खमि ।
 एगंतुच्छेअमि य सुहदुक्खविगप्पणमजुसं ॥ ६० ॥
 अवाओत्ति गर्यं ।
 एमेव चउविगप्पो होइ उवाओ वि तत्थ दव्वमि ।
 धाउव्वाओ पढमो मंगलकुलएहिं खित्तं तु ॥ ६१ ॥
 कालो य नालियाइहिं होई भावंमि पद्धिओ अमओ ।
 चोरस्स कए नट्टि चट्टकुमारिं परिकहेइ ॥ ६२ ॥
 एयं तु इहं आया एच्चम्वं अणुवल्लममाणो वि ।
 सुहदुक्खमाइएहिं गिज्जइ हेज्जहिं अत्थि ति ॥ ६३ ॥
 जह यऽस्साओ हत्थि गामा नगरं तु पाउसा सरयं ।
 ओदइयाउ उवसमं संकंती देवदत्तस्स ॥ ६४ ॥
 एयं सउ जीवस्स वि दव्वाइसंकमं पडुच्चा उ ।

अत्थिच्चं साहिज्जइ पच्चवखेण परोक्ख पि ॥ ६५ ॥
 (एव सउ जीवस्स वि परिणामो साहिज्जइ परोक्खे वि
 इत्यपि अधिव पठयते कुाचित्) उवाओत्ति गय ।
 ठवणाकम्म एक दिट्ठतो तत्थ पोंडरीयं उ ।
 अहया वि सच्चदङ्गणहिंसुसिचकय उदाहरण ॥ ६६ ॥
 सव्वभियार हेउ सहसा घोत्तु तमेय अग्नेहि ।
 उववूहइ सप्पसर सामत्थ चऽप्पणो नाउ ॥ ६७ ॥ दार
 होंति पडुप्पन्नविणासणमि ग्धधिया उदाहरण ।
 सीसा वि कत्थ वि जइ अज्जोयज्जिज्ज तो गुरुणा ॥ ६८ ॥
 धारेयद्यु उवाएण जइ या धाऊल्लियो वदेज्जाहि ।
 सव्वेपि नत्थि भाया किं पुण जीघो स घोत्तव्वो ॥ ६९ ॥
 ज भणसि नत्थि भाया वयणे ह ' अत्थि नत्थि ' जइ अत्थि ।
 एय पन्नाहाणी अस्सं उ निसेहए को णु ॥ ७० ॥
 णो य विघवस्सापुब्धो सइोऽजीवुब्भवो सुणेयव्वो ।
 न य सा वि अजीवस्स उ सिद्धो पडिसेहवो जीवो ॥ दार
 आहरणं तइसे चउहा अणुसट्ठि तइ उघालभो ॥
 पुच्छा निस्सावयण होइ सुभदाणुसट्ठीए ॥ ७१ ॥
 साहुकारपुरोग जइ सा अणुसासिया पुरजणेण ।
 वेयावच्चारिसु वि एव जयते णुवूहेज्जा ॥ ७२ ॥
 जेसि पि अत्थि जीवो (आया इति वा पाठ) वत्तव्वा ते
 वि अह वि स अत्थि ।
 किं तु अकत्ता न भवइ वेययइ जेण सुहदुक्ख ॥ ७३ ॥
 उवलभमि मिगावइ नात्थियवाईवि एव वत्तव्वो ।
 नत्थि स्ति कुविघ्णण आयाऽभावे सइ अजुत्त ॥ ७४ ॥
 अत्थि स्ति जा वियक्खा अह वा नत्थि स्ति ज कुविघ्णण ।
 अच्चताभावे पोग्गलस्स एय चिय न जुत्त ॥ ७५ ॥ दार ।
 पुच्छाए कोणियो खलु निस्सावयणमि गोयमस्सामी ।

नाहियवाइं पुच्छे जीवत्थित्तं अणिच्छंतं ॥ ७७ ॥
 दव्वस्स पज्जवा जे ते घम्मा तस्स दव्वस्स ।
 केणंति नत्थि आया जेण परोन्सो चि तव कुत्रिण्णारं ।
 होइ परोन्सं तम्हा नत्थि चि निसेहए को णु ॥७८॥ दारं ।
 अप्रायपसओ नाहियवाइं जेसि नत्थि ओओ उ ।
 दाणारफलं तेसि न विज्जइं चज्ज तद्दोसं ॥ ७९ ॥
 पढमं अहम्मज्जुत्तं पडिलोमं अत्तणो उयघासं ।
 दुरुवणियं च चउत्थं अहम्मज्जुत्तम्मि नलदामो ॥ ८० ॥
 पडिलोमे जह अमओ पज्जोयं हरइ अवहिओ संतो ।
 गोविंद्वायगो वि य जह परघन्सं नियत्तेइ ॥८१॥ दारं ।
 अत्तउयघासंमि य तलागमेयंमि पिंगलोत्थवइं । दारं ।
 अणिसिगिण्हण भिन्नरूग दुरुवणीए उदाहरणं ॥८२॥ दारं ।
 चत्तारि उयघासे तन्नत्थुग अन्नयत्थुगे चेव ।
 पडिणिमए हेउम्मि य होति इणमो उदाहरणा ॥ ८३ ॥
 तन्नत्थुयंमि पुरिसो सन्नं ममिऊण साइइ अपुत्थं ।
 तय अन्नयत्थुगम्मि वि अन्नचे होइ एयत्तं ॥ ८४ ॥
 तुज्ज पिवा मज्ज पिऊ धारेइ अणूणयं पडिणिमंमि ।
 फिं नु जवा किज्जंते जेण मुहाए न उन्भंति ॥ ८५ ॥
 अहयायि इमो हेऊ विन्नेथो तत्थिमो चउवियप्पो ।
 जावग थावग वंसग लूसग हेऊ चउत्थो उ ॥ ८६ ॥
 उन्भामिमा य महिला जावगहेउम्मि उंटलिंदाइं ।
 लोगस्स मज्जजाणण थावगहेऊ उदाहरणं ॥ ८७ ॥
 सा सगडतित्तिरी वंसगम्मि होउम्मि होइ नायत्था ।
 तउसगवंसग लूसगहेउम्मि य मोयवो य पुणो ॥ ८८ ॥
 घम्मो गुणा अहिंसाइया उ ते परममंगलपइया ।
 देवा वि लोगपुज्जा पणमंति सुघम्ममिइ हेऊ ॥ ८९ ॥
 दिट्ठंतो अरदंता अणगारा य बहवो उ जिणसीसा ।

- वत्तणुवत्ते नज्जइ जं नरवइणो वि पणमंति ॥ ९० ॥
 उचसंहारो देवा जह तह राया वि पणमइ सुधम्मं ।
 तम्हा धम्मो मंगलमुक्किट्ठमिइ अ निगमणं ॥ ९१ ॥
 विइयफइत्ता जिणसासणंमि साहेति साहवो धम्मं ।
 हेऊ जम्हा सम्भाविणसुऽहिंसाइसु जयंति ॥ ९२ ॥
 जइ जिणसासणनिरया धम्मं पालेति साहवो सुद्धं ।
 न कुतित्थिणसु धं वीसइ परिपालणोघाओ ॥ ९३ ॥
 तेसु वि य धम्मसहो धम्मं निययं च ते पसंसंति ।
 ननु भणियो सावज्जो कुतित्थिधम्मो जिणवरेहिं ॥ ९४ ॥
 जो तेसु धम्मसहो सो उचयारेण निच्छयेण इह ।
 जह सीहसह सीहे पाहणुवयारओण्णत्थ ॥ ९५ ॥
 *एस परासुद्धी हेउ अहिंसाइणसु पंचसु वि ।
 सम्भावेण जयंती हेउविसुद्धी इमा तत्थ ॥ ९६ ॥
 *जं भत्तपाणउवगरणवसहिसयणासणाइसु जयंति ।
 फासुय, अकयअकारियअणणुमयाणुदिट्ठभोई य ॥९७॥
 *अप्फासुय कय कारिय अणुमय उहिट्ठ भोइणो हंवी ।
 तसथावरहिंसाए जणा अकुसला उ लिप्पंति ॥९८॥
 *एसा हेउविमुद्धी दिट्ठंतो तस्स चेय य विसुद्धी ।
 सुत्ते भणिया उ फुडा सुत्तफासे तु इयमत्ता ॥ ९९ ॥
 जह भमरोत्ति य एत्थं दिट्ठंतो होइ आहरणदेसे ।
 चंदमुहि दारिगेयं सोमत्तवहारणं ण सेसं ॥ १०० ॥
 एवं भमराहरणे अणिययवित्तित्तणं न सेसाणं ।
 गहणं दिट्ठंतविसुद्धि सुत्ते भणिया इमा चऽघ्ता ॥ १०१ ॥
 एत्थ य भणिज्ज कोई समणाणं कारण मुचिहियाणं ।
 पागोवजीविणो स्ति य लिप्पंतारंमदोसेणं ॥ १०२ ॥
 यासइ न तणाण कए, न तणं वट्ठइ कए मयकुलाणं ।
 न य रुक्खा सयसाला फुल्लंति कए महुयराणं ॥ १०३ ॥

अग्निमि ह्यो ह्यइ आइयो तेण पीणिओ संतो ।
 वरिसइ पयादियाए तेणोसहियो परेहंति ॥ १०४ ॥
 किं दुग्मिम्भं जायइ जइ एवं अह भवे दुरिहं तु ।
 किं जायइ सन्वत्या दुग्मिम्भं अह भवे इंदो ॥ १०५ ॥
 घासइ तो किं विग्धं निग्धायाईहिं जायए तस्स ।
 अह घासइ उउसमये न यासई तो तण्डाय ॥ १०६ ॥
 किं च दुमा पुष्कंति भमराणं कारणा अहासमयं ।
 मा भमरमहुयरिगणा किलामपज्जा अणाहारा ॥ १०७ ॥
 कस्सइ पुखी एसा यिची उचकप्पिया पयावइणा ।
 सत्तार्णं तेण दुमा पुष्कंति महुयरिगणहा ॥ १०८ ॥
 तं न भवइ जेण दुमा नामगोयस्स पुव्यविहियस्स ।
 उदपणं पुष्कफलं नियत्तयंती इमं चञ्च ॥ १०९ ॥
 अत्थि षट्ठं षणसंडा भमरा जत्थ न उयंति न वसंति ।
 तत्थ यि पुष्कंति दुमा पगई एसा दुमगणाणं ॥ ११० ॥
 जइ पगई कोत्त पुणो सव्यं कालं न देंति पुष्कफलं ।
 जं काले पुष्कफलं वयंति गुरराह यत्त एव (०अह एवं) ॥
 पगई एस दुमाणं जा उउसमयमि आगए संते ।
 पुष्कंति पायवगणा फलं च कालेण वंधंति ॥ ११२ ॥
 किं तु गिही रंधंती समणाणं कारणा अहासमयं ।
 मा समणा भगवंतो किलामपज्जा अणाहारा ॥ ११३ ॥
 समणणुरूपनिमित्तं पुण्णनिमित्तं च गिहनिवासीओ ।
 कोइ मणिज्जा पागं करंति सो मण्णइ न जम्हा ॥ ११४ ॥
 वंतारे दुग्मिन्स्से आयंके वा महया समुप्पन्ने ।
 रत्तिं समणं सुविहिया सन्वाहारं न मुंजंति ॥ ११५ ॥
 अह कोस पुणं गिहत्या रत्तिं आयरतरेण रंधंति ।
 समणेहिं सुविहियाहिं चउत्विहाहारविरप्पहिं ॥ ११६ ॥
 अत्थि यहुगामनगरा समणा जत्थ न उयंति न वसंति ।

तत्थ वि रंधंति गिही पगई एसा गिहत्थाणं ॥ ११७ ॥
 पगई एस गिहीणं जं गिहिणो गामनगरनिगमेषु ।
 रंधंति अप्पणो परियणस्स कालेण अट्ठाए ॥ ११८ ॥
 तत्थ समणा तवस्सी परकडपरनिट्ठियं विगयधूमं ।
 आहारं एसंती जोगाणं साहणट्ठाए ॥ ११९ ॥
 †नवकोडीपरिसुद्धं उग्गमउप्पायणेसणासुद्धं ।
 छट्ठाणरक्खणट्ठा अहिंसअणुपालणट्ठाए ॥ १२० ॥
 दिट्ठंतसुद्धि एसा उवसंहारो य सुत्तनिदिट्ठो ।
 संति विज्जंति त्ति य संति सिद्धि य साहेति ॥ १२१ ॥
 धारेइ तं तु दब्बं तं षड्यविहंगमं वियाणाहि ।
 भावे विहंगमो पुण गुणसन्नासिद्धिओ दुविहो ॥ १२२ ॥
 विहमागासं भण्णइ गुणसिद्धी तप्पइट्ठिओ लोगो ।
 तेण उ विहंगमो सो भावत्थो वा गई दुविहा ॥ १२३ ॥
 भावगई कम्मगई भावगई प्प अत्थिकायाओ ।
 सब्बे विहंगमा खलु कम्मगईए इमे मेया ॥ १२४ ॥
 विहगगई चलणगई कम्मगई उ समासओ दुविहा ।
 तदुदयवेययजीवा विहंगमा प्प विहगगई ॥ १२५ ॥
 चलणं कम्मगई खलु पहच्च संसारिणो भवे जीवा ।
 पोग्गलदब्बाइं वा विहंगमा एस गुणसिद्धी ॥ १२६ ॥
 सन्नासिद्धि प्प्या विहंगमा होंति पक्खिणो सब्बे ।
 इहं पुण अहिगारो विहायगमणेहिं भमरेहिं ॥ १२७ ॥
 दाणे त्ति दत्त गिण्हण भत्ते भज्ज सेव फासुगेण्हणया ।
 एसणतिगंमि निरया उवसंहारस्स सुद्धि इमा ॥ १२८ ॥
 अवि भमरमहुगरिगणा अविदिघं आवियंति कुसुमरसं ।
 समणा पुण भगवंतो नादिघं भोत्तुमिच्छंति ॥ १२९ ॥
 अस्संजएहिं भमरेहिं जइ समा संजया खलु भवंति ।
 एवं उवमं किञ्चा नूनं अस्संजया समणा ॥ १३० ॥

उवमा खलु एस कया पुव्वुत्ता देसलक्खणोवणया ।
 अणिययचित्तिनिमित्तं अहिंसअणुपालणद्वया ॥१३१॥
 जह दुमगणाउ तह नगरजणवया पयणपायणसहावा ।
 जह भमरा तह मुणिणो नवरि अदत्तं न भुंजंति ॥१३२॥
 कुसुमे सहावफुल्ले आहारंति भमरा जह तहा उ ।
 भत्तं सहावसिद्धं समणसुविद्धिया गवेसंति ॥१३३॥
 उवसंहारो भमरा जह तह समणा वि अयहजीवि ति ।
 दंत ति पुण पयम्मो नापयं वज्जसेसमिणं ॥१३४॥
 जइ इत्थ येव इत्थियाइपमु सव्वम्मि दिप्पियपपारे ।
 तसयावरभूयहियं जयंति सम्भायियं साह ॥१३५॥
 उवसंहारविमुद्धी एस समत्ता उ निगमणं तेणं ।
 शुच्यति साहुणो सो जेणं ते महगरसमाणा ॥ १३६ ॥
 तग्हा दयाइगुणसुट्टिगहिं भमरो व्य अवहयिस्तीहिं ।
 साहुहिं साहिभो सी उक्किहुं मंगलं धम्मो ॥ १३७ ॥
 निगमणसुद्धी तित्थंतगिया वि धम्मत्थमुज्जया विहरे ।
 भण्णइ कापाणं ते जयणं न मुणेंति न फरेति ॥ १३८ ॥
 न य उग्गमाइमुद्धं भुंजंती महुरा यऽणुवरोही ।
 नेय य तिगुत्तिगुत्ता जह साह निच्चकालं पि ॥१३९॥
 कार्यं धार्यं च भणं च इंदियाइं च पंच दमयंति ।
 धारेंति वंभचेरं संजमयंति कसाए थ ॥ १४० ॥
 जं च तवे उज्जुता तेणेसि साहुलफरणं पुणं ।
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 सिंगाररसुत्तइया भोइकुवियपुंफुगा हसइसिति ।
 जं सुणमाणस्स क्हं समणेण ण सा कहेयव्या ॥ २१८ ॥
 समणेण कहेयव्या तन्नियमकहा विरागसंजुत्ता ।
 जं सोऊण मणूमो वच्चइ मंवेगनिन्वेयं ॥ २१९ ॥
 अन्यमहंती यि कहा अपरिकिलेसबहुला कहेयव्या ।
 हंदि महया चडगरत्तणेण अत्थं कहा हणइ ॥ २२० ॥
 खेत्तं कालं पुरिम सामत्थं चप्पणो वियाणित्ता ।
 मंमर्णेण उ अणवज्जा पगयंमि कहा कहेयव्या ॥ २२१ ॥
 ॥ खुट्टियायारकहानिज्जुत्ती समत्ता ॥

॥ चउत्थमङ्गवर्णं ॥

*जीवाहारो भण्णइ आयारो तेणिमं तु आयायं ।
 छज्जीवणियङ्गवर्णं तस्सऽहिगारा इमे ह्येति ॥ २२२ ॥

जीवाजीवाहिगमो चरित्तधम्मो तहेव जयणां य ।

उवएसो धम्मफलं छज्जीवणियाण अहिगारा ॥ २२३ ॥

छज्जीवणियाण खलु निक्खेवो होइ नामनिष्फन्नो ।

एएसि तिण्हंपि उ पत्तेयपरूवणं वोच्छं ॥ २२४ ॥

नामं ठवणा दविण माउगपयसंगहेक्कण चेव ।

पज्जघभावे य तहा सत्तेण एक्कगा होंति ॥ २२५ ॥

नामं ठवणा दविण खेत्ते काले तहेव भावे य ।

एसो हु छक्कगस्सा निक्खेवो छव्विहो होइ ॥ २२६ ॥

जीवस्स उ निक्खेवो परूवणा लक्खणं च अत्थित्तं ।

अन्नामुत्तत्ते निच्चकारणे देहवाचित्तं ॥ २२७ ॥

शुणित्तज्जगइत्ते या निम्मय साफलता य परिमाणे ।

जीवस्स तिविहफालम्मि परिकम्मा होइ कायव्वा ॥ २२८ ॥

दो दारगाहाजो ।

नामं ठवणा जीवो दव्वजीघो य भावजीघो य ।

ओह भवगहणम्मि य तम्भघजीवे य भावम्मि ॥ २२९ ॥

*नामं ठवण, गयाओ दव्वे शुणपज्जघेहिं रहिओ ति ।

तिविहो य होइ भावे ओहे भव, तम्भघे चेव ॥ २३० ॥

*संते आउयकम्भे धरई तस्सेव जीवई उदण ।

तस्सेव निज्जराण मओ ति सिद्धो नयमण्णं ॥ २३१ ॥

*जेण य धरइ भवगओ जीवो जेण य भवाउ संकमइ ।

जाणाहि तं भवाउं चउव्विहं तम्भवे दुविहं ॥ २३२ ॥

॥ निक्खेवो ति गयं ॥

*दुविया य होंति जीवा सुहुमा तह वायरा य लोगम्मि ।

सुहुमा य सब्वलोण दो चेव य वायरविहाणे ॥ २३३ ॥

*सुहुमा य सब्वलोण परियावन्ना भवंति नायव्वा ।

दो चेव वायराणं पज्जत्तियरे य नायव्वा ॥ २३४ ॥

परूवणादारं गयं ।

लम्पणमियाणि दारं चिंधं हेऊ य कारणं लिंगं ।
 लम्पणमिह जीवस्स उ आयाणार्इ इमं तं च ॥ २३५ ॥
 आयाणे परिभोगे जोगुवभोगे कसायलेसा य ।
 आणापाणू इंदिय बंधोदय निज्जरा चेव ॥ २३६ ॥
 चित्तं चेयण सण्णा विण्णाण धारणा य बुद्धी अ ।
 ईहां मई विअजो जीवस्स उ लम्पणा ण ॥ २३७ ॥
 दारगाहा दो ॥

- लम्पणज्जइ त्ति नज्जइ पच्चक्खियरो य जेण जो अत्थो ।
 तं तस्स लम्पणं एतु धूमुण्हाइ व्व अग्गिस्स ॥ २३८ ॥
- अइगार कूर परस्स अग्गि सुयण्णे य खीर नर वासी ।
 आहारो दिट्ठंता आयाणार्इण जहसंखं ॥ २३९ ॥
- देहिंदियाइरित्तो आया खलु गज्जगाहगपभोगा ।
 संडासो अयपिडो अइकारो इव्व विन्नेओ ॥ २४० ॥
- देहो समोत्तिओ एतु भोज्जत्ता ओयणाइथालं घ ।
 अन्नप्यउत्तिगा एतु जोगा परसु व्व करणत्ता ॥ २४१ ॥
- उद्यभोगा णामायो अग्गि व्व सलम्पणांपरिच्चागा ।
 सकसाया णामायो पज्जयगमणा सुवण्णे य ॥ २४२ ॥
- लेसाओ णामायो परिणमणसभावओ य सीरं घ ।
 उस्ताला णामायो समसभावो कुल्लज्व णरो ॥ २४३ ॥
- धन्त्ताणेयाणि परतिग्गाणि वासाइवेह करणत्ता ।
 गह्वेयगनिज्जरओ कम्मस्सओ जहाहारो ॥ २४४ ॥ दारं ।
- चित्तं तिकालविसयं वेयण पच्चक्ख सण्णमणुसरणे ।
 विण्णाणणेगमेयं कालमसंखेयरं धरणा ॥ २४५ ॥
- अत्थस्स ऊढ बुद्धी ईहा चेट्ठथमवगमो उ मई ।
 संभायणत्थतका गुणपचक्खा घटो व्वत्थि ॥ २४६ ॥
- जम्हा चित्तार्इया जीवस्स गुणा ह्वंति पच्चक्खा ।
 गुणपच्चक्खत्तणओ घटो व्व जीवो अओ अत्थि ॥ २४७ ॥

- ; अत्थि त्ति दारमहुणा जीवो अत्थि त्ति विज्जण नियमा ।
 लोगाययमयघायत्थमुच्चण तत्थिमो हेऊ ॥ २४८ ॥
- *जो चित्तेइ सरोरे नत्थि अहं स एव होइ जीवो त्ति ।
 न हु जीवमि असंते संसयउप्पायओ अन्नो ॥ २४९ ॥
- *जीवस्स एस घम्मो जा ईहा अत्थि नत्थि जीवो घ् ।
 आणुमणुस्साणुगया जह ईहा देवदत्तस्स ॥ २५० ॥
- सिद्धं जीवस्स अत्थित्तं सहादेवाणुमीयए ।
 नासओ भुवि भावस्स सहो भवइ केवलो ॥ २५१ ॥
- *अत्थि त्ति निव्विगण्णो जीवो नियमाउ सहओ सिद्धी ।
 फग्हा सुद्धपयत्ता घडखरसिगाणुमाणाओ ॥ २५२ ॥
- *घोयगसुद्धपयत्ता सिद्धी जइ एवं सुण्णसिद्धी अग्गं पि ।
 तं न भवइ संतेणं जं सुद्धं सुन्नगेहं थ ॥ २५३ ॥
- *मिच्छा भवेउ सव्वत्था जे केइ पारलोइया ।
 कत्ता चेवोपभोत्ता य जइ जीवो ण विज्जइ ॥ २५४ ॥
- *पाणिदया तथनियमा वंभं दिक्खा य इंदियनिरोहो ।
 सव्वं निरत्थयमेयं जइ जीवो ण विज्जइ ॥ २५५ ॥
- *लोइया वेइया चेय तहा सामाइया यिऊ ।
 निच्चो जीवो पिहो देहा इइ सव्वे चवत्थिया ॥ २५६ ॥
- *लोगे अच्छेज्जमेज्जो वेण सुपुरीसदद्धगसियालो ।
 समए अहमासि गओ त्तिविहो दिव्वाइसंसारो ॥ २५७ ॥
- *अत्थि सरीरविहाया पइणिययागारयाइभावाओ ।
 कुंभस्स जहं कुलालो सो मुत्तो कम्मजोगाओ ॥ २५८ ॥
- *फरिसेण जहा वाऊ गिज्जइ कायसंसिओ ।
 नाणाईहिं तहा जीवो गिज्जइ कायसंसिओ ॥ २५९ ॥
- *अणिंदियगुणं जीवं दुण्णेयं मंसचक्खुणा ।
 सिद्धा पासंति सव्व्यन्नू नाणसिद्धा य साहुणो ॥ २६० ॥
- ।त्तवयणं तु सत्थं दिट्ठा य सओ अइंदियाणं पि ।

- सिद्धी गहणाईणं तहेव जीवस्स विन्नेया ॥ २६१ ॥
- अण्णत्तममुत्तं णिच्चत्तं चेव मण्णए समयं ।
कारणअधिभागाईहेऊहि इमाहिं गाहाहिं ॥ २६२ ॥
कारणविभाग-कारणविणास-बंधस्स पच्चयाभावा ।
विरुद्धस्स य अत्थस्सापाउ-भावाऽविणासा य ॥ २६३ ॥
- अन्ने त्ति दारमहुणा अन्नो देहा गिहाउ पुरिसो व्य ।
तज्जीवतस्सरीरियमयघायत्थं इमं भणियं ॥ २६४ ॥
- देहिंदियाइरित्तो आया खलु तदुयलत्थअत्याणं ।
तच्चिगमेचि सरणओ गेहगयन्त्सेहिं पुरिसो व्य ॥ २६५ ॥
- न उ इंदियाइ उवलद्धिमंति विगणसु विसयसंभरणा ।
जह गेहगयन्त्सेहिं जो अणुसरिया स उवलद्धा ॥ २६६ ॥
- संपयममुत्तदारं अइंदियत्ता अच्छेयमेयत्ता ।
रूवाइधिरहओ चा अणाइपरिणामभावाओ ॥ २६७ ॥
- छउमत्थाणुवलंभा तहेव सज्यणुवयणओ चेव ।
लोयाइपसिद्धीओ जीवोऽमुत्तो त्ति नायज्यो ॥ २६८ ॥
- णिच्चो त्ति दारमहुणा णिच्चो अधिणासि सासओ जीओ ।
भावत्ते सइ जम्मभावाउ'नहं य विन्नेओ ॥ २६९ ॥
- संसारओ आलोयणाउ तह पच्चभिन्नभावाओ ।
रणभगविघायत्थं भणियं तेलोऊइंसीहिं ॥ २७० ॥
- लोगे वेए समए निच्चो जीवो विमासओ अहं ।
इहरा संसागइ सज्यं पि न जुज्जए तस्स ॥ २७१ ॥
- कारणअधिभागाओ कारणअविणासओ य जीवस्स ।
निच्चत्तं विन्नेयं आगासपडाणुमाणाओ ॥ २७२ ॥
- हेउप्पमवो बंधो जम्माणंतरहयस्स नो जुत्तो ।
तज्जोगविरहओ खलु चोराइघडाणुमाणाओ ॥ २७३ ॥
- बंधस्स पच्चयाओ संवज्जइ बंधपच्चया जीवो ।
एगंतघणियणिच्चत्तवायघायत्थमिइ सुत्तं ॥

- ओगाहणा य सुहुमा तस्स पपसा असंखेज्जा ॥ २८५ ॥
 *पत्येण घ कुलएण व जइ कोइ मिणेज्ज सव्वघन्नाइ ।
 एवं मच्चिज्जमाणा हवंति लोगा अणंता उ ॥ २८६ ॥
 णामं ठवणसुरीरे गई णिकायत्थिकाय दविण य ।
 माउगपज्जवसंगहभारे तह भावकाए य ॥ २८७ ॥
 †एकेओ उ, हुहा जाओ एगो चिट्ठइ एगो मारिओ ।
 जीयंतो मएण मारिओ तह्हुव माणय केण हेउणा ॥ २८८ ॥
 एत्थं पुण अहिगारो निकायकाएण होइ सुत्तंमि ।
 उच्चारियत्थसरिस्ताण कित्तणं सेसगाणं पि ॥ २८९ ॥
 दग्धं सत्थग्गिविसं नेहं विलखारलोणमाईयं ।
 भायो उ कुप्पउत्तो याया काओ अविरई अ ॥ २९० ॥
 किंची सकायसत्थं किंची परकायं तदुभयं किंचि ।
 एय तु दव्यसत्थं भावे अत्तंसंजमो सत्थं ॥ २९१ ॥
 धीए जोणिब्भूए जीयो बुक्कमइ सो य अओ वा ।
 जोवि य मूले जीवो सो पि य पत्ते पदमयाए ॥ २९२ ॥
 *विद्धत्थाऽविद्धत्था जोणी जीयाण होइ नायव्वा ।
 तत्थ अविद्धत्थाए बुक्कमई सो य अओ वा ॥ २९३ ॥
 *जो पुण मूले जीवो सो निज्यत्तेइ जा पदमपत्तं ।
 कंदाइ जाय वीय सेसं अन्नं पकुड्वंति ॥ २९४ ॥
 *सेसं सुत्तप्फासं काए काए अइक्कमं धूया ।
 अङ्गयणत्था पंच य पगरणपयवंचणविसुद्धा ॥ २९५ ॥
 †सोयालं भंगसयं पच्चक्कपाणम्मि, अत्त उधलद्धं ।
 सो पच्चक्कपाणकुसलो सेसा सव्वे अकुसलाओ ॥ २९६ ॥
 जीवाजीवाभिगमो आयारो चेव धम्मपञ्चत्ती ।
 ततो चरित्तधम्मो चरणे धम्मे य एगहा ॥ २९७ ॥
 ॥ छञ्जीवणिया-णिज्जुत्ती समत्ता ॥

- *बंधस्स एच्चया खलु मिच्छत्तं अविरई कसाया य ।
 जोगपमाओ लेसा चोराइघडाणुमाणस्स ॥
 *अत्थि विरुद्धा भावा निच्चो जो य खलु कुंभओ धम्मो ।
 सचिकारात्थुवलंभा अचिणासी पुग्गलो णेओ ॥
 *अचिणासी खलु जीवो विगारणुवलंभओ जद्दागासं ।
 उवलंभंति विगारा कुंभाइविणासिद्व्वार्णं ॥ २७४ ॥
 निरामयधामयभावा धालकयाणुसरणादुवत्थाणा ।
 सुत्ताईहिं अगहणा जाईसरणा थणभिलासा ॥ २७५ ॥
 *रोगस्सामयसन्ना वालकयं जं जुवाणुसंभरइ ।
 जं कयमन्नम्मि भवे तस्सेवन्नत्थुवत्थाणा ॥ २७६ ॥
 *णिच्चो अण्णियत्ता अण्णिओ न वि होइ जाइसंभरणा ।
 थणअभिलासा य तहा अमओ नउ मिम्मउ व्व घडो ॥
 सव्वन्नुधदिट्ठत्ता सकम्मफलभोयणा अमुत्तत्ता ।
 जीवस्स सिद्धमेव निच्चत्तममुत्तमन्नत्तं ॥ २७८ ॥
 *कत्तत्ति दारमहुणा सकम्मफलभोइणो जओ जीवा ।
 धाणियफिसीयला इव कच्चिलमयनिसेहणं पयं ॥ २७९ ॥
 *धावि त्ति दारमहुणा देहव्वावी मओऽग्गिउण्हं घ ।
 जीवो न उ सव्वयगओ देहे लिगोचलभाओ ॥ २८० ॥
 *अहुणा गुणि त्ति दारं होइ गुणेहिं गुणि त्ति यिम्भेओ ।
 ते भोगजोगठघओगमाइ रुघाइ व घडस्स ॥ २८१ ॥
 *उट्ठुगइत्ति अहुणा अगुरुलहुत्ता समावउट्ठुगई ॥
 दिट्ठुत्ताऽलाउण्णं परंउफलाइण्हिं च ॥ २८२ ॥
 *अमओ य होइ जीवो कारणविरहा जहेव आगासं ।
 समय च होऽअनिच्चं मिम्मयघडतंतुमार्यं ॥ २८३ ॥
 *साफल्लदारमहुणा णिच्चाणिच्चपरिणामिजीवंमि ।
 होइ तयं कम्माणं इहरेगसभावओऽज्जुत्तं ॥ २८४ ॥
 *जीवस्स उ परिमाणं वित्थरओ जाव लोगमेत्तं तु ।

- ओगाहणा य सुहुमा तस्स पप्सा असंखेज्जा ॥ २८५ ॥
 *पत्येण घ कुलएण व जइ कोइ मिणेज्ज सव्यधत्ताइ ।
 एवं मधिज्जमाणा हवंति लोगा अणंता उ ॥ २८६ ॥
 णामं ठवणसरीरे गई णिकायत्थिकाय दधिण य ।
 माउगपज्जयसंगहभारे तह भावकाए य ॥ २८७ ॥
 †पकेको उ, दुहा जाओ एगो चिट्ठइ एगो मारिओ ।
 जीयंतो मएण मारिओ तह्हुव माणव केण हेउणा ॥ २८८ ॥
 एत्थं पुण अहिगारो निकायकाएण होइ सुत्तंमि ।
 उच्चारियत्थसरिसाण कित्तपं सेसगाणं पि ॥ २८९ ॥
 दव्यं सत्थग्गिधिसं नेहंयिलसारलोणमाइय ।
 भावो उ दुप्पउत्तो घाया कामो अविरई अ ॥ २९० ॥
 किंची सकायसत्थं किंचो परकायतदुमयं किंचि ।
 एय तु दव्यसत्थं भावे अत्तसंजमो सत्थं ॥ २९१ ॥
 यीए जोणिभूए जीवो युक्कमई सो य अघो वा ।
 जोवि य मूले जीयो सो वि य पत्ते पढमयाए ॥ २९२ ॥
 *विद्धत्थाऽविद्धत्था जोणी जीवाण होइ नायव्या ।
 तत्थ अयिद्धत्थाए युक्कमई सो य अघो वा ॥ २९३ ॥
 *जो पुण मूले जीयो सो निव्यसेइ जा पढमपत्तं ।
 कंदाइ जाव वीयं सेसं अन्ने पकुव्वंति ॥ २९४ ॥
 *सेसं सुत्तप्फासं काए काए अइकमं वूया ।
 अज्ञयणत्था पंथ य पगरणपयवंजणविसुद्धा ॥ २९५ ॥
 †सोयालं भंगसयं पच्चक्खाणग्गि, जस्स उचलद्धं ।
 सो पच्चक्खाणकुसलो सेसा सव्वे अकुसलाओ ॥ २९६ ॥
 जीवाजीवाभिगमो आयारो चेव धम्मपन्नत्ती ।
 तत्तो चरित्तधम्मो चरणे धम्मे य एगहा ॥ २९७ ॥

॥ छद्दीवणिया-णिज्जुत्ती समत्ता ॥

॥ पंचममज्झयणं ॥

*मूलगुणा चक्खाया उत्तरगुणअवसरेण आयायं ।
 पिंडज्झयणमियाणि निस्खेवो नामनिष्फन्नो ॥ २९८ ॥
 पिंडो य एसणा य दुपयं नामं तु तस्स नायव्वं ।
 चउचउनिक्खेवेहिं परूवणा तस्स कायव्वा ॥ २९९ ॥
 नामं ठवणा पिंडो दव्वे भावे य होइ नायव्वो ।
 गुलओयणाइ दव्वे भावे कोहाइया चउरो ॥ ३०० ॥
 पिंडि संघाए जम्हा ते उइया संघया य ससारे ।
 संघाययंति जीघं कम्मेणहुप्पगारेण ॥ ३०१ ॥ दारं ॥
 दव्वेसणा उ तिविहा सच्चिसाचित्तमीसदव्व्वाणं ।
 दुपयचउप्पयअपया नरगयकरिसावणहुमार्णं ॥ ३०२ ॥
 भावेसणा वि दुविहा पसत्थ अपसत्थगा य नायव्वा ।
 नाणाएण पसत्था अपसत्था कोहमाइणं ॥ ३०३ ॥
 भावस्सुयगारिसा एत्थं दव्वेसणाए अहिगारो ।
 तीइ पुण अत्थजुत्ती वसव्वा पिंडनिज्जुत्ती ॥ ३०४ ॥
 पिंडेसणा य सव्वा संखेवेणोयरइ नवसु कोडीसु ।
 न इणइ ण पयइ न किणइ कारावणअणुमईहिं णच ॥३०५॥
 सा नवहा दुह कीरइ उग्गमकोडी विसोहिकोडी य ।
 छसु पढमा ओयरइ कीयतियम्मी विसोहो उ ॥ ३०६ ॥
 *कोडीकरणं दुविहं उग्गमकोडी विसोहिकोडी य ।
 उग्गमकोडी छक्कं विसोहिकोडी अणेगविहा ॥ ३०७ ॥
 कम्मुहेसियचरिमतिगं पूहयं मीसचरिमपाहुडिया ।
 अज्झोयर अविसोही विसोहिकोडी भवे सेसा ॥ ३०८ ॥
 नव चेवट्टारसगा सत्तावीसा तहेव चउपन्ना ।
 नउई दो चेव सया सत्तरिया हुति कोडीणं ॥ ३०९ ॥
 रागाई मिच्छाई रागाई समणधम्मनाणाई ।
 नव नव सत्तावीसा नव नउईए य गुणगारा ॥ ३१० ॥
 ॥ पिंडेसणनिज्जुत्ती समत्ता ॥

॥ छंदमङ्गयणं ॥

जो पुट्ठि उदिट्ठो आयारो सो अहीणमइरित्तो ।
सच्चेव य होइ कहा आयारकहाण महईण ॥ ३११ ॥
धम्मो चावीसविहो अगारधम्मोणगारधम्मो अ ।
पदमो अ यारसविहो दसहा पुण योयओ होइ ॥ ३१२ ॥
पंच य अणुव्वयाइं गुणव्वयाइं च होंति तिन्नेव ।
सिन्हायपाइं चउरो गिहिधम्मो यारसविहो य ॥ ३१३ ॥
खंती य महवज्जय मुत्ती तवसंजमे य योद्धवे ।
सच्चं सोचं आकिंचणं च धंभं च अइधम्मो ॥ ३१४ ॥
धम्मो एसुयइहो अत्यस्स चउट्ठिहो उ निन्हेवो ।
ओहेण छव्विहत्थो चउसट्ठिविहो विभागेणं ॥ ३१५ ॥
धन्नाइं रयण थायर दुपय चउप्पय त्थेव कुविभं च ।
ओहेण छव्विहत्थो एसो धीरेहि पण्णत्तो ॥ ३१६ ॥ दारं ।
चउधीसा चउवीसा तिगदुगदसहा अणेगयिह एव ।
एणसिं सव्वेसिं विभागमहयं पवस्सामि ॥ ३१७ ॥
धन्नाइं चउव्वीसं जवगोहुमसालिवीहिसट्ठीया ।
कोइयअणुयाकंगूरालगतिलमुग्गमासा ॥ ३१८ ॥
अयसिहरिमन्थतिपुडगनिप्पावसिलिंदरायमासा य ।
इफ्फुमसूरतुयरीकुलत्थ तह धन्नगकलाया ॥ ३१९ ॥
रयणाणि चउव्वीसं सुवण्णतउतंवरययलोहाइं ।
सीसगहिरण्णपासाणयइरमणियोत्तियपवालं ॥ ३२० ॥
संथो तिणिसागरुचंदणाणि चत्थामिलाणि कट्ठाणि ।
तह चम्मदंतवाला गंधा दव्वोसहाइं च ॥ ३२१ ॥
भूमी घरा य तरुण तिविहं पुण थारं मुणेयव्वं ।
चकारवद्ध माणुस दुविहं पुण होइ दुपर्यं तु ॥ ३२२ ॥
गाइं महिसी उट्ठी अय एल्लग आस आसतरगा य ।
योडगगइह हाथो चउप्पयं होइ दसहा उ ॥ ३२३ ॥ दारं ।

नाणाविहोवगरण षेगविहं कुप्पलक्खणं होइ ।
 एसो अत्थो भणिओ छव्विह चउसट्ठिमेओ उ ॥ ३२४ ॥
 कामो चउवीसविहो संपत्तो यलु तहा असंपत्तो ।
 संपत्तो चोहसहा दसहा पुण होअसंपत्तो ॥ ३२५ ॥
 तत्थ असंपत्तोत्थो चिंता तह सद्ध संसरणमेव ।
 विक्खय लज्जनासो पमाय उम्माय तम्भाघो ॥ ३२६ ॥
 मरणं च होइ दसमो संपत्तं पिय समासओ चोच्छं ।
 दिट्ठोए संपाओ दिट्ठोसेवा य समासो ॥ ३२७ ॥
 हसियललियोवगूहियदतनहनिघायचुंघण होइ ।
 आलिगणमासेवण करणमंगंगस्स किड्ढा य ॥ ३२८ ॥
 धम्मो अत्थो कामो तिन्नेत्ते पिंडिया पडिसवत्ता ।
 जिणवयणं उत्तिघ्ना असवत्ता होति नायध्वा ॥ ३२९ ॥
 जिणवयणम्मि परिणए अवत्थविहियाणुठाणओ धम्मो ।
 सच्छासयप्पयोगा अत्थो वीसंभवो कामो ॥ ३३० ॥
 धम्मस्स फल मोक्खो सासयमउलं सिवं आणावाहं ।
 तमभिप्पेया साह तग्हा धम्मत्थकाम त्ति ॥ ३३१ ॥
 परलोग मुत्तिमग्गो नत्थि हु मोक्खो सि यिति अविहिन्नु ।
 सो अत्थि अघितहो जिणमयम्मि पवरो न अन्नत्थ ॥ ३३२ ॥
 अट्टारस ठाणाइं आयारकहाए जाइं भणियाइं ।
 तेसिं अन्नयरागं सेवंतु न होइ सो समणो ॥ ३३३ ॥
 वयच्छकं कायच्छकं अकप्पो गिहिभायणं ।
 पलियद्ध निसेज्जा य सिणाणं सोहवज्जणं ॥ ३२४ ॥

॥ धम्मत्थकामनिज्जुत्ती समत्ता ॥

॥ सत्तममञ्जयणं ॥

निस्त्रयो य चउको वक्के दन्तं तु मासद्व्याहं ।
 भावे. भासासहो तस्स उ णाट्टिया इणमो ॥ ३३५ ॥
 धक्कं वयणं च गिरा सरस्सई भार्ही य गो वण्णं ।
 भासा पन्नयणी देसणी, य वयजोगजोगे य ॥ ३३६ ॥
 दन्वे त्तिविहा गहणे य निसिरणे तह भवे पराघाए ।
 भावे दन्वे य सुए चरित्तमाराहंणी चेव ॥ ३३७ ॥
 आराहणी उ द्द्वे सच्च्या मोसा विराहणी, होर ।
 सच्च्यामोसा मोसा असच्च्यमोसा य पडिसेहा ॥ ३३८ ॥
 जणवयसम्मयडवणा नामे रूवे पडुच्च सच्च्ये थ ।
 धवहारमायजोगे दसमे ओचम्मसच्च्ये य ॥ ३३९ ॥
 कोधे माणे माया लोहे पेज्जे तहेव धांसे य ।
 हासमए अन्खाइय उधघाए निस्सिआ दसमा ॥ ३४० ॥
 उप्पन्नविगयमीसगजीवमजीधे य जीवमज्जीधे ।
 तहणंतमीसगा खलु परित्त अद्धा य अद्धा ॥ ३४१ ॥
 आमंतणि आणवणी जायणि तह पुच्छणी अ पन्नयणी ।
 पचनपाणी भासा भासा इच्छाणुलोमा य ॥ ३४२ ॥
 अणभिग्गहिया भासा भासा अ अभिग्गहंमि योद्ध्या ।
 संसयरणी भासा वायड अच्चायडा चेव ॥ ३४३ ॥
 सच्च्या धि य सा दुविहा पज्जत्ता खलु तहा अपज्जत्ता ।
 पद्दमा दो पज्जत्ता उवरिहा दो अपज्जत्ता ॥ ३४४ ॥
 सुयधम्मे पुण त्तिविहा सच्च्या मोसा असच्च्यमोसा य ।
 सम्मादिट्ठी उ सुओयउत्तु सो मासई सच्चं ॥ ३४५ ॥
 सम्मादिट्ठी उ सुयंमि अणुवउत्तो अहेउगं चेव ।
 जं मासइ सा मोसा मिच्छादिट्ठी वि य तहेव ॥ ३४६ ॥
 हवइ उ असच्च्यमोसा सुयंमि उवरिहुए तिनणंमि ।
 जं उयउत्तो मण्णइ एत्तो वोच्छं चरित्तंमि ॥ ३४७ ॥

पढमविइया चरित्ते भासा दो चेव होंति नायव्वा ।

सचरित्तस्स उ भासा सच्चा मोसा उ इयरस्स ॥ ३४८ ॥

नामं ठवणा सुद्धी दव्वसुद्धी य, भावसुद्धी य ।

एणसिं पत्तेयं परूवणा होइ कायव्वा ॥ ३४९ ॥

तिविहा उ दव्वसुद्धी तद्दव्वादेसओ पहाणे अ ।

तद्दव्वगमाएस्से अणणमोसा हवइ सुद्धी ॥ ३५० ॥

वण्णरंसगंधफासे समणुण्णां सा पहाणओ सुद्धी ।

तत्थ उ सुक्किल महुरा उ संमया चेव उक्कोसा ॥ ३५१ ॥

एमेव भावसुद्धी तन्भावादेसओ पहाणे य ।

तन्भावगमाएसो अणणमोसा हवइ सुद्धी ॥ ३५२ ॥

दंसणनाणचरित्ते तवोघिसुद्धी पहाणमाएसो ।

जम्हा उ विसुद्धमलो तेण विसुद्धो हवइ सुद्धो ॥ ३५३ ॥

जं वक्कं घयमाणस्स संजमो सुज्झइ न पुण हिंसा ।

न य अत्तकल्लुसभावो तेण इदं वक्कसुद्धिं त्ति ॥ ३५४ ॥

घयणविभत्तीकुसलस्स संजमंमी समुज्जुयमइस्स ।

दुग्भासिएण हुज्जा हु विराहणा तत्थ अइयव्वं ॥ ३५५ ॥

घयणविभत्तिअकुसलो घओगयं बहुविहं अयाणंतो ।

जइ नवि भासइ किंचो न चेव रईगुत्तयं पत्तो ॥ ३५६ ॥

घयणविभत्तीकुसले घओगयं बहुविहं यियाणंतो ।

दिवसंपि भासमाणो तद्दावि वयगुत्तयं पत्तो ॥ ३५७ ॥

पुव्वं बुद्धीइ पेहित्ता पच्छा वयमुदाहरे ।

अचक्खुथो व्व नेतारं बुद्धिमन्नेउ ते गिरा ॥ ३५८ ॥

॥ वक्कसुद्धीए निज्जुत्ती समत्ता ॥

॥ अट्टममज्झयणं ॥

जो पुब्बि उद्दिट्ठो आयारो सो अहीणमइरित्तो ।
 दुविट्ठो अ होइ पणिही दब्बे भावे य नायव्वो ॥ ३६५ ॥
 दत्त्वे निहाणमाई मायपउत्ताणि चैव दब्बाणि ।
 माविदियनोइदिय दुविट्ठो उ पसत्थ अपसत्थो ॥ ३६६ ॥
 सहंनु य रूवेसु य गंधेसु रसेसु तह य फासेसु
 न वि रज्जइ न वि दुस्सइ एसा खलु इंदियप्पणिही ॥ ३६७ ॥
 सोइदियरस्सीहि उ मुक्काहि सहमुच्छिथो जीयो ।
 वेइअइ अणाउत्तो सहगुणसमुट्ठिए दोसे ॥ ३६८ ॥
 अह एतो सहंसुं एसेव कमे उ सेसएहि वि ।
 घउहि पि इंदिएहि रूवे गंधे रसे फासे ॥ ३६९ ॥
 जन्म खलु दुप्पणिहियाणि इंदियाई तवं चरंतस्सु ।
 सो हांरइ असहाणांहे सारहां था नुरंगांहे ॥ ३७० ॥
 अहया वि दुप्पणिहिइंदियो उ मज्जरए समो होइ ।
 अप्पणिहिइंदियो पुण हवइ उ अओ चैय ॥
 कोहं भाणं मायं लोहं अ महम्मयाणि चत्तारि ।
 जो रंमइ सुद्धप्पा एतो नोइदियप्पणिही ॥ ३७१ ॥
 जस्स वि अ दुप्पणिहिया होति कसाया तवं चरंतस्स ।
 सो बालतवस्सी विव गयणहाणपरिस्समं कुणइ ॥ ३७२ ॥
 सामणमणुचरंतस्स कसाया जस्स उन्नहा होति ।
 मत्तामि उच्छुक्कुलं अ निप्फलं तस्स सामणं ॥ ३७३ ॥
 एमां दुविट्ठो पणिही सुद्धो जइ दोसु तस्स तेसि च ।
 एत्थो पसत्थमपसत्थ लक्खणमज्झत्यनिप्फत्तं ॥ ३७४ ॥
 मायागारवसहिथो इंदियनोइदिएहि अपसत्थो ।
 घम्मत्था य पसत्थो इंदियनोइदियप्पणिही ॥ ३७५ ॥
 अट्ठविट्ठं कम्मरयं घंधइ अपसत्थपणिहिमाउत्तो ।
 तं त्वेव सवेइ पुणो पसत्थपणिहीसमाउत्तो ॥ ३७६ ॥

दंसणनाणचरित्ताणि संजमो तस्स साहणट्ठाए ।
 पणिही पउंजियव्वो अणाययणाइं च वजाइं ॥ ३७१ ॥
 दुप्पणिहिअजोगी पुण लंछिज्जइ संजमं अयाणंतो ।
 चीसत्थनिसट्ठंगो व्व कंटइहे जह पडंतो ॥ ३७२ ॥
 सुप्पणिहियजोगी पुण न लिप्पई पुव्वभणियदोसेहिं ।
 निदहइ य कम्माइं सुकतणाइं जंहा अंगी ॥ ३७३ ॥
 'तंम्हा उ' अपसत्थं पणिहाणं उज्झिऊण समणेणं ।
 पणिहाणंमि पसत्थे भणिओ आयारपणिहि ति ॥ ३७४ ॥
 'छंकायां सैमिईओ तिभि' य गुत्तीओ पणिहि दुविहाओ ।
 'आयारप्पणिहीए अहिगारा हुंति चउरेए ॥ ३७५ ॥
 ॥ 'आयारप्पणिहिनिज्जुत्ती समत्ता ॥

विणयंस्स संमाहीए णिअखेयो होइ दोण्हवि चउको ।
 दव्वविणयंमि तिणिसो सुयण्णमिषेवमाईणि ॥ ३७६ ॥
 लोगोवयारविणयो अत्थनिमित्तं च कामहेउं च ।
 भयविणयमोक्खविणयो विणयो खलु पंचहा होइ ॥ ३७७ ॥
 अब्भुट्ठाणं अंजलि आसणदाणं च अइहिपूया य ।
 लोगोवयारविणयो देवयपूया अ विहवेणं ॥ ३७८ ॥
 अब्भासवित्ति छंदाणुवत्तणं देसकालदाणं च ।
 अब्भुट्ठाणं अंजलि आसणदाणं च अत्थकए ॥ ३७९ ॥
 एमेव कामविणओ भए अ नेयव्वमाणुपुव्वीए ।
 मोक्खंमि वि पंचविहो परूवणा तस्मिमा होइ ॥ ३८० ॥
 दंसणनाणचरित्ते तवे य तह ओवयारिए चेव ।
 एसो उ मोक्खविणओ पंचविहो होइ नायव्वो ॥ ३८१ ॥
 दव्वाण सव्वभावा उवइट्ठा जे जहा जिणवरेहि ।
 ते तह सहइइ नरो दंसणविणओ इवइ तंम्हा ॥ ३८२ ॥ दारं ।

नाणं सिन्धइ नाणं गुणेइ नाणेण फुणइ किच्चाइ ।
नाणी नयं न बंधइ नाणविणीओ हवइ तम्हा ॥ ३८३ ॥
अट्टविहं कम्मचयं जग्हा रिच्छं करेइ जयमाणो ।
नवमन्नं च न बंधइ चरित्तविणओ हवइ तम्हा ॥ दारं ।
अवणेइ तवेण तमं उधणेइ अ सग्गमोस्समप्पाणं ।
तवविणयनिच्छयमई तवोविणीओ हवइ तम्हा ॥ दारं ।
अहं थोय्यारिओ पुण दुविहो विणओ समासओ होइ ।
पडिरूयजोगजुंजण तह य अणासायणाविणओ ॥ ३८६ ॥
पडिरूयो पल्लु'विणओ काइअजोय'य चाइ माणसिंओ ।
अहं चउट्ठियइ दुविहो परूवणा तस्सिमा होइ ॥ ३८७ ॥
अब्भुट्ठाणं अंजलि आसणदाणं अभिग्गह किई अ ।
सुस्सूत्तणमणुगच्छण संसाहण काय अट्टविहो ॥ ३८८ ॥
हियमियमफइसवांइ'अणुवीरंभासि चाओ'विणओ ।
अकुसलचित्तनिरोहो कुसलमणउदीरणा'चेवं ॥ ३८९ ॥
पडिरूयो पल्लु विणओ पराणुअत्तिमइओ मुणेय्यो ।
अप्पडिरूयो विणओ नायव्यो केयलीणं तु ॥ ३९० ॥
एसो'मे परिकहिओ विणओ पडिरूवलस्सणो तिचिहो ।
वायंअविहिविहाणं वेत्ति अणासायणाविणयं ॥ ३९१ ॥
तित्थयरसिद्धकुलगणसंघकियाधम्मनाणनापीणं ।
आयरिययेरउवज्जायगणीणं तेरस पयाणि ॥ ३९२ ॥
अणसायणा य भत्ती यट्टमाणो चत्रसंजलणया य ।
तित्थगरां तेरस चउग्गुणा होति वावन्ना ॥ ३९३ ॥ दारं ॥
द्वं जेण च दव्वेण समाहो आहिअं च जं दव्वं ।
भावसमाहि चउच्चिहं दंसणनाणे तवचरित्ते ॥ ३९४ ॥

॥ विणयसमाहीनिज्जुत्ती समत्ता ॥

॥ दसममज्झयणं ॥ ,

नामं ठवण सयारो दब्बे भावे य होइ नायव्वो ।
 दव्वे पसंसमाई भावे जीवो तदुवउत्तो ॥ ३९५ ॥
 निद्देसपसंसाण अत्थोभावे अ होइ उ सगारो
 निद्देसपसंसाण अद्दिगाम्णे एत्थ अज्झयणे ॥ ३९६ ॥
 जे भावा दसवेआलियम्मि करणिज्ज वण्णिअ जिणेहिं ।
 तेसिं समावणं विति जो भिक्खू भण्णइ स भिक्खू ॥ ३९७ ॥
 चरगमरुगाइयाणं भिक्खुवजीवीण काउणमपोहं ।
 अज्झयणगुणनिउत्तो होइ पसंसाइ उ सभिक्खू ॥ ३९८ ॥
 भिक्खुस्स य निक्खेयो निरुत्तएगट्ठियाणि लिंगाणि ।
 अगुणट्ठिओ न भिक्खू अययवा पंच दारो ॥ ३९९ ॥ दारं ।
 णाम ठघणा भिक्खू दव्वभिक्खू अ भावभिक्खू अ ।
 दव्वमि आंमांमाई अंओवि य पज्जवो इणमो ॥ ४०० ॥
 मेयओ मेयणं चैव भिंदियव्व तहेव य ।
 एएसिं तिण्ह पि य पत्तेयपरुवण थोछं ॥ ४०१ ॥
 जह दारकम्मगारो मेअणभिसव्वसंजुओ भिक्खू ।
 अन्नेपि दव्वभिक्खू जे जायणगा अघिरया अ ॥ ४०२ ॥
 गिहिणो धि सयारंभग उज्जुप्पंअं जणं विमग्गंता ।
 जीवणियदोणकिविणा ते विज्जा दव्वभिक्खु त्ति ॥ ४०३ ॥
 मिच्छादिट्ठी तसथावरण पुढवाइविंदियार्हण ।
 निव्वं वहकरणरया अवंभचारो य संचइया ॥ ४०४ ॥
 दुपयचउप्पयघणघण्णकुवियतियतियपरिग्गहे निरया ।
 सच्चित्तमोइ पयमाणगा य उदिट्ठमोई य ॥ ४०५ ॥
 करणतिए जोयतिए सावज्जे आयहेउ पर उभये ।
 अट्ठाणठ्ठपचत्ते ते विज्जा दव्वभिक्खु त्ति ॥ ४०६ ॥ दारं ।
 इत्थी परिग्गहाओ आणादाणाइभावसंगमो ।
 सुद्धतवामायाओ कुतित्थियाऽवंभचारि त्ति ॥ ४०७ ॥

आगमयो उवउत्तो तग्गुणसंवेययो उ भावंमि ।
 तस्स निरुत्तं मेयगमेयणमेत्तञ्चरण तिहा ॥ ४०८ ॥
 भेत्तागमोवउत्तो दुविह तवो भेयणं च भेत्तं ।
 अट्टविहं कम्मखुहं तेण निरुत्तं समिन्नु त्ति ॥ ४०९ ॥
 भिदंतो य जह खुहं भिन्नु जयमाणओ जई होइ ।
 संजमचरओ चरओ भवं खवेतो भयंतो उ ॥ ४१० ॥
 जं भिन्नुप्रेत्तवित्ती तेण य भिन्नु खवेइ जं व थणं ।
 तयसंजमे तयस्सि त्ति घायि अपो वि पञ्जाओ ॥ ४११ ॥
 तिन्ने ताई दधिण वई य संसे य संत विरय य ।
 मुणि तावस पन्नवगुञ्जु भिन्नु बुढे जह विऊ य ॥ ४१२ ॥
 पण्णय अणगारे पासंडी चरण संभणे चव ।
 परिघायणे य समणे निग्गंथे संजए मुत्ते ॥ ४१३ ॥
 साहू लूहे य तहा तीरही होइ चव नायओ ॥
 नामाणि पयमाईणि होंति तयसंयमरयापं ॥ ४१४ ॥ दारं ।
 संवेगो निग्गेगो विसयविवेगो सुसोलसंसग्गो ।
 आराहणा तयो नाणदंसणचरित्तविणओ अ ॥ ४१५ ॥
 संती य महयझय विमुत्तया तह अदीणय तित्तिक्का ।
 आयस्सगपरिसुद्धी य होंति भिन्नुस्स लिगाहं ॥ ४१६ ॥ दारं ।
 अञ्जयणगुणो भिन्नु न सेस इइ ने पण्ण को हेऊ ।
 अगुणत्ता इइ हेऊ को दिहंतो सुवण्णमिय ॥ ४१७ ॥
 विसघाइ रसायण मंगलत्थ विणिण पयाहिणाचत्ते ।
 गरुण अडञ्जकुत्थे अट्ट सुवण्णे गुणा भणिआ ॥ ४१८ ॥
 चउकारणपरिसुद्धं कसछेअणतावतालणाए य ।
 जं तं विसघाइरसायणाहगुणसंजुयं होइ ॥ ४१९ ॥
 तं कसिणगुणोवेयं होइ सुवण्णं ण सेसयं जुत्ती ।
 न हि नामरूयमेत्तेण पयमगुणो हवइ भिन्नु ॥ ४२० ॥

जुत्तीसुवण्णं पुण सुवण्णवण्णं तु जइवि कीरिज्जा ।
 न हु होइ नं सुवण्ण सेसेहि गुणेहि संतेहि ॥४२१॥
 जे अज्झयणे मणिया भिन्खुगुणा तेहि होइ सो भिक्खू ।
 यण्णेणं जच्चसुवण्णं व संते गुणनिहिमि ॥४२२॥
 जो भिन्खू गुणरहिओ भिन्खं गिण्हइ न होइ सो भिक्खू
 यण्णेणं जुत्तिसुवण्णं व असई गुणनिहिमि ॥४२३॥
 उहिइक्कडं भुंजइ छकायपमइणो घरं कुणइ ।
 पच्चक्खं च जलगए जो पियद कंठं नु सो भिन्खू ॥४२४॥
 तम्हा जे अज्झयणे भिन्खुगुणे तेहि होइ सो भिन्खू ।
 तेहि य सउत्तरगुणेहि होइ सो भाविपतरो उ ॥४२५॥

॥ सभिन्खुनिज्जुत्ती समत्ता ॥

। पढमा चूलिया ।

संजमपरिसतयनियमगुणकलियसीयकलिण थ ।
 अरजवमइवल्लायवपतीए मन्निओ चेव ॥४२६॥
 इण्णे खेत्ते काले भावंमि य चूलियाअ निन्खेवो ।
 त पुण उत्तरतंतं सुहगटियत्थं तु समइणी ॥४२७॥
 इण्णे सत्थिचत्ताइ कुक्कुडचूडामणी मयूरार्इ ।
 ऐसंमि लोग निन्कुड मंदरचूडा य कूडाइ ॥४२८॥
 अइरित्त थटिगमासा अहिगा संवच्छरा य कालंमि ।
 भावे खओयसगिए इमा उ चूला मुण्येयत्वा ॥४२९॥
 इण्णे इहा उ कम्मो नोकम्मरइ अ सच्चइत्वा ।
 भावरइ तस्सेव उ उदए एमेव अरइ वि ॥४३०॥
 इण्णरइ खलु इविहा कम्मरइ चेव नो य कम्मरइ ।
 कम्मरइ वेयणीए नोकम्मरइ य सहाइ ॥४३१॥

वक्तं तु पुण्यभणियं धम्मे रइकारगाणि वक्काणि ।
जेणमिमीए तेणं रइवक्केसा हवइ चूडा ॥४३२॥
जह नाम आउरस्सिह सोवणळेज्जेसु कीरमाणेसु ।
जंतणमपत्थकुच्छाऽऽमदोसविरई हियकरी उ ॥४३३॥
अहविहकम्मरोगाउरस्स जीअस्स तह तिगिच्छाए ।
धम्मे रई अघम्मे अरई गुणकारिणी होइ ॥४३४॥
सज्जाएअजमतवे वेयायच्चे थ झ्माणजोगे य ।
जां रमई, ना रमई असंजमम्मि सो यच्चई सिद्धि ॥४३५॥
तन्हा धम्मे रइकारगाणि अरइकारगाणि उ अहम्मे ।
ठाणाणि ताणि जाणे जाइं मणियाणि अज्झयणे ॥४३६॥

॥ रइवक्कनिज्जुची समत्ता ॥

॥ वीया चूलिया ॥

जं पुण्यभणियं खलु अज्झयणे सत्तमंमिं यक्कं तु ।
त चैव य होइ इमं पढमज्झयणंमि चूलाए ॥४३७॥
रच्चेइदेयणियं तो कम्मे सहमाइ रइजणया ।
भावरई तस्सेव उ उयए एमेव अरई वि ॥४३८॥
सद्धरसरूवगंधा फासा रइकारयाणि दब्बाणि ।
दव्वरई भावरई उयए एमेव अरई वि ॥४३९॥
उदएण समुप्पज्जइ परीसदाणं तु सा भंभं अरई ।
णिज्जरपहं च काउं सम्मं अणियासणिज्जाओ ॥४४०॥
अहिगारो पुव्वुत्तो चउव्विहो विइयचूलियज्झयणे ।
सेसाणं दाराणं अहकमं फासणा होइ ॥४४१॥
दब्बे सरीरमवियो भावेण उ संजओ इहं तस्स ।
उग्गहिआ पग्गहिआ विहारचरिया मुणेयव्वा ॥४४२॥

अणियं पइरिक्कं अन्नाय सामुयाणियं उंछं ।
 अप्पोवही, अकलद्धो विहारचरिया इसिपसत्था ॥४८३॥
 छहि मासेहि अहीयं अज्झयणमिणं तु अज्जमणएण ।
 छम्मासा परियाओ अह कालगबो समाहीए ॥ ४४४ ॥
 आणंदअसुपाय कात्तो सेज्जंभवा नहिं थेरा ।
 जसभइस्स य पुच्छा कहणा य वियालणा संघे ॥४४५॥
 तुम्हारिसा वि पुरिसा जहवि हरिज्जंति इडसोएणं ।
 ता कथ चिर होही घोरत्तमणिदिअ ठाणे ॥४४६॥
 आओ दो चूलाओ आणोआ जन्पणीए अज्जाए ।
 सीमंधरपासाओ भवियाण विबोहणट्टाए ॥४४७॥

॥ दसवेआलियनिज्जुत्ती समत्ता ॥

* एतच्चिदादिता गाथा भाष्यगाथा इति नाम्ना निर्दिश दृश्यन्त ।

† एतच्चिदादिता गाथा हरिभद्रसूरिकृतमीकराया न व्याख्याता ।

‡ एतच्चिदादिता गाथा हरिभद्रसूरिभिष्टोकाया लिखिता ।

DASAVEĀLIYA SUTTA

NOTES

CHAPTER I

The title of the book is दसवेआलिय (Sk दश वैकालिक) The Traditional view explaining the term दसवेआलिय is put forth by the नियुक्ति in Gāthas 12-14 सामादय-मणुकमत्रो वण्णेत विगयपोरि सीए ऊ । निज्जूढं निर सेज्जमयेण दसकालिय तेण ॥ जेण य अ य पडुष्ठा जत्तो जायन्ति जह य ते ढयिया । सो त थ तथो ताणि थ तहा य कमसो फदेयन् ॥ सेज्जमय गणधर जिणपडिमादसणेण पडिनुढ । मणगपियर दसकालियस्व निज्जूहग वदे ॥ The story can be briefly given as follows—Vardhamana, the last Tirthankara had his pupil सुधर्मा in charge of the तीर्थ or Church. He had a pupil by name Jambu Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church. He began to search one from among householders. He thought of a Brahman named सेज्जमव (Sk शयभव) as a suitable person to succeed him. He sent two of his pupils to सेज्जमव at Rajagriha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जमय and on being refused they should exclaim "alas ! Religious Truth is not known !" and walk away. The

pupils did as they were instructed **सेज्जभव** was set a-thinking and he approached his teacher and asked him about the Truth The teacher said at first that the Vedas were the Truth **सेज्जभव** thereupon drew out the sword and repeated the question The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near their Head, Prabhava He questioned Prabhava about Religious Truth and Prabhava instructed him **सेज्जभव** became a monk and came to possess the knowledge of the Fourteen Purvas The relatives of **सेज्जभव** felt very much when the latter became a monk especially because he had no issue They asked his wife whether she felt anything in the womb on which she replied she slightly (**मणग**) felt the presence of a fœtus She was then pregnant and duly gave birth to a son who was named **मणग** on account of the remark **उवलक्खेमि मणग** made by his mother When the boy became eight years old, he made queries of his mother about his father On learning that his father had become a monk, the boy left his house to see his father whom

he met in the city of Champā The boy also became a monk The father-monk by his spiritual vision came to know that the boy had only a life of six months in store, and hence he extracted religious precepts from the Pūrva books hurriedly, irrespective of the instructions regarding the proper time of study obtaining in the case of monks As a consequence the composition of नेत्रजमय came to be known as वेदालिक As the number of chapters—excluding the two appendix chapters—is ten the name given to the Sūtra is

Dasaveāliya sutta' (Sk दशवैकालिक सूत्र) The Nirukti calls the book by the name दसकालिय also The book has 10 chapters—designated अथयण (Sk अप्ययन) The Nirukti cites the following regarding the extraction of the matter of the book from the Pūrva books —आयपथायपुत्रा निवृद्धा होइ धम्मपण्णत्ती । इम्मपथायपुत्रा पिंडस्स उ एनणा ति विहा ॥ सच्चपथायपुत्रा निवृद्धा होइ गगसुद्धा उ । अरमेत्ता निवृद्धा नमस्स उ तइयवत्थुओ ॥ विइथो विय आपत्तो गणिपिंडगाओ दुवालसगाओ । एय निर निवृद्ध मणगस्स अणुग्गहट्ठाए ॥ निरुत्ति 16 18

St 1 The term 'dharma' is here defined and explained to be a collection of three things—abstinence from injury self-restraint and austerities The term अहिंसा (abstinence from injury) refers to the general attitude of mercy

to living beings, known technically as प्राणातिपात-विरति or प्राणिदया which forms the First Vow in Jainism. The term संयम (self-restraint) refers to the withdrawal of senses from objects of sense-adherence to which causes transmigration. The word संयम is equivalent to आत्मवद्वारोपरम. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धृ to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions of दुर्गतिप्रसृतान् जीवान्यस्माद्धारयते तत । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृतः ॥

St 2-3 रसं आयियद् (Sk रस आयियति) sucks the flower-juice. The word भ्रमण is explained as आभ्यन्ति तपस्यन्ति इति भ्रमणा । It is defined as य-सम सर्वभूतेषु त्रसेषु स्थावरेषु च । तपश्चरति शुद्धात्मा भ्रमणोऽसौ प्रकीर्तित ॥ The word भ्रमण occurs in Panini (2-1-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prakrit verse refers to monks of five different sects as — 'निगद्य-सक-तावस-गेह्य-आजीव पचहा भ्रमणा' The word मुक्ता (Sk मुक्ता) refers to such wandering monks as are absolutely free from परिग्रह or ग्रन्थि which refers to the notion

of possession—external as well as internal सति
 माह्वो (Sk. सन्ति साधव or शान्ति-साधव) (1)
 those who are always monks (2) who are monks
 full of mental peace or perfection (सिद्धि) of नियुक्ति
 'सति विज्जति चि य सति सिद्धि व सादति नियुक्ति
 121 दाण० (Sk. (दानमन्तैपणे रता) Always given
 to accepting what is given (दान), what is clean
 (भक्त । e प्राप्त) and what is free from faults of
 begging (एपणा) in connection with searching (गने
 पणा); receiving (ग्रहणेपणा) and use (परिभोगेपणा)
 The two stanzas signify that the monk is to go
 from house to house in high and low families
 and accept food in no way prepared or meant
 for him just as a bee moves from flower to
 flower and sucks the juice which is in no way
 meant for it of तत्थ समणा तवस्ती परकडपरनिट्टिय
 विगयधुम । आहार एमति जोगाण साहणदूए ॥ णरकोटी
 परिसुद्ध उग्गमउप्यायणेमणासुद्ध । छणरकरणा अहिंस
 अणुपाटणाए ॥ for छण-11d वेयण वेयावच्चे इरियाए
 य सजमदूए । तह पाणवत्तियाए छट्ट पुण धम्मचित्ताए ॥

St 4 वित्ति (Sk वृत्ति) Alms lit maintenance
 उपहम्मई (Sk उपहन्यते) हम्मू' is the base of the
 passive of the root हन् The line means 'we shall
 get alms in such a way that none (i e no
 living organism earth body etc) would be killed
 अदागडेसु (Sk यथाहतेषु) prepared for themselves
 and their people by the householders रायन्ते

(Sk रियन्ति or रिणन्ति) go, move to. The reading रीयति appears grammatically better, although रोयन्ते appears to be the generally accepted one.

St 5. अणिस्सिया (Sk अनिश्चिता) Unsettled or indefinite with respect to houses to be visited for begging, like the bees that have no settled gardens to visit बुद्धा (Sk बुद्धा) Conversant with the religious truth. The stanza gives a general definition of the term 'monk' (साहु or समण) in the real sense of the word cf काय चाय च भण च इदियाइ च पच दमयति । धारेति बंधवेर सज्जमयति कसाण य ॥ ज च तवे उज्जुत्ता तेणेसि साहुलक्षण पुण्ण । तो साहुणो ति भण्णइ साहुणो ति निगमण चेय ॥
निर्युक्ति 140, 141

CHAPTER II.

St 1 विसीभंतो [Sk विपीदन्] lit drooping getting loose committing mistakes or faltering at every step. सकप्प [Sk सकल्प] ignoble thought. The particle नु is idiomatically used in the sense of censure cf कथं नु स वैयाकरणो योपशब्द प्रयुंक्ते ॥ or कथं नु स राजा यो न रक्षति ।

St 2-3 The two stanzas define the term चाई [Sk त्यागी] which means श्रमण or साधु. He is not a real त्यागी or श्रमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his

disposal but one who abandons these things even when he could enjoy them, is a *Tyāgi*

The story of *सुबन्धु* is quoted by the commentator to illustrate a *त्यागी* or relinquisher in name. *सुबन्धु* was a loyal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusara on the throne poisoned the ears of Bindusara against his minister Chanakya, and fraudulently burnt him to death. Before his death, Chanakya left in a casket something like a will which stated that one who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects if he did not so remain he was to die. Subandhu tried the truth of the Statement, and the man, whom he placed in charge died. Subandhu, however, who cared for his life, remained indifferent and lived enjoying. Monks behaving like Subandhu : *e* those who do not enjoy only because they cannot afford to do it are not real *Tyāgins*' but those only are '*Tgūgins*' who behave like Bharata and do not enjoy the various things even though they be at their disposal *अच्छन्दा* [Sk *अच्छन्दा* or *अस्वयशा*] not at one's disposal as opposed to *साहीण* [Sk *स्वाधीन*] at one's disposal. The form *अच्छन्दा* is Nom pl and

qualifies ये (साधवः). It is used in the literal sense अस्ववशाः here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects.' The Nom. pl. can be understood to be used for the Acc. pl and the word अचछन्द would then qualify the word पदार्थान् understood, meaning अनात्मवशान् or अधिद्यमानान्. Stanza No 2 refers to such Sādhus in name as have taken the vow of monk for livelihood Cf. "आजीविकामात्रनिमित्तगृहीतव्रताः, भोक्तुकामा अपि असंपत्तितो नासेवन्ते, न ते त्यागिन उच्यन्ते" दशवैकालिकवृत्ति. पिष्टिकुव्यद् [Sk. पृष्ठीकुर्वन्ति] put at the back, throw away. The commentator Haribhadra-sûri reads विपिष्टिकुव्यद् as one word, explaining as follows—विपिष्टिः-अनेके प्रकारैः शुभभायनादिभिः पृष्ठतः करोति-परित्यजति । वि can, however, be taken separately as अपि.

St 4. समाद् पेहाद् [समया प्रेक्षया] lit. with the same eye or sight; looking alike at all objects. परिव्ययतो—The word is Nom. Sing. of परिव्ययन्त the pr part. of व्य् (व्रज्) with परि. It appears to be used for the Gen. Sing. as all the commentators explain it. सिया [Sk. स्यात्] is many times used in the sense of कदाचित् (possibly, it may be). The words 'ण मा महं...तीसे' allude to an old story of a merchant boy who abandoned his young wife and became a monk. The young

monk openly proclaimed as taught by his preceptor 'ण सा मह०' 'She is not mine, nor am I hers' but all along inwardly thought सा विमह अहपि तीसे 'She is mine and I, too, am hers', and felt very much for having abandoned her. As a consequence, he returned to his village and asked at the public well a woman—who in fact was his wife but whom he did not recognise—about his wife putting a question whether the daughter of so and so was living or not. If the answer was in the affirmative, he wanted to become a householder again. The woman recognised him and thought that if she gave the correct reply, he would abandon monkhood. Hence, she replied that the girl, he inquired about, was given to another. Thereupon he appreciated the remark of his preceptor ण सा मह० the truth of which was brought home to him. The Stanza states that if a monk perchance were to think of love, he should contemplate upon the line ण मा मह०" and at once withdraw his mind from the woman he thinks of.

St 5 आयावयाही [Sk आतापय] Mortify the flesh by bodily austerities चयसोगमल्लं [Sk त्यजसौकुमार्यं] Abandon delicateness of the body. Many manuscripts read सोगमल्ल. The word सोगमल्ल is frequently used in Prakrit and it is also

Uttarâdhyayana पक्वदे appears to be used for पक्वदंति or पक्वदेजा The stanza means that serpents belonging to the Agandhana family would rather throw (पक्वदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted It was a belief that snake charmers could make serpents of Gandhana family suck the poison from the wound inflicted by them घन्तय [Sk घान्त] vomited

St. 7 The wording धिरत्यु ते is used for the Sk धिगन्तु ते Pie upon you जसोकामी [यशस्कामिन्] is used here in the Vocative "desirous of fame The commentators read the word अजसोकामी also आवेडं [Sk आपानु] The root पिव and पी are used in Prakrit for the Sk root पा to drink The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि Although the match did not actually take place, राजीमती looked upon it as having taken place She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk Because, she, as a wife, was abandoned by अरिष्टनेमि, her husband on considerations stated above, she talks of her being vomit-
अरिष्टनेमि. घन्त [Sk घान्त] vomited The
the वृत्ति takes घन्त equal to Sk घान्त
stands a reference to the various

explained in Prakṛita-prakāśh. In all, there are four alternative forms :—सोडमह, सोथमह, सोगमह and सोगुमह कामे० Overcome desires and, at once misery is automatically overcome (कमिय=क्रान्तं) संपराथ [Sk संपराय] (1) worldly life (2) fight with emotions

St 6-11 Stangas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk. राजीमती, too, became a nun and started for mountain रैवतक or Girnar where अरिष्टनेमि was gone. On her way, being drenched with rain, she waited in a cave where रथनेमि, her husband's brother, who too was a monk, began to court her. She baffled his attempt by offering him a drink in which she spat in his presence रथनेमि refused saying she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि. For a detailed account see उत्तराष्ययन ch XXII.

The passage in the उत्तराष्ययन might be an earlier one. The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Das'avakāḷika are identical with stanzas 41 to 44, 46 and 49 respectively of the

Uttarâdhyayana पन्मदे appears to be used for पन्मदति or पन्मदेजा The stanza means that serpents belonging to the Agandhana family would rather throw (पन्मदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of Gandhana family suck the poison from the wound inflicted by them. वन्तयं [Sk वान्त] vomited

St. 7 The wording धिरत्यु ते is used for the Sk धिगस्तु ते Fire upon you जसोकामी [यशस्कामिन्] is used here in the Vocative "desirous of fame " The commentators read the word अजसोकामी also आनेड [Sk आपानुं] The root पिय and पी are used in Prâkrit for the Sk root प् to drink. The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि Although the match did not actually take place, राजीमती looked upon it as having taken place She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk Because, she, as a wife, was abandoned by अरिष्टनेमि, her husband on considerations stated above, she talks of her being vomited by अरिष्टनेमि. वन्त [Sk वान्तां] vomited The writer of the वृत्ति takes वन्त equal to Sk. वान्त and understands a reference to the various

enjoyments of domestic life which रथनेमि vomited or abandoned when he became a monk.

Sk 8 भोगरायस्स [Sk भोगराह] Jācobi has remarked in his note on उत्तराध्ययन XXII 43 that भोग is a mistake for भोज. There was a country as well as a tribe by name भोज, and उग्रसेन the father of राजीमती might have been connected with it. The word भोग might have been written for भोज as the former was a very famous Kshatriya clan mentioned in Jain Literature and Scriptures as one much honoured by ऋषभदेव हरिभद्रसूरि explains भोगराज as उग्रसेन. The writer of the वृत्ति takes the word भोजराज and explains it उग्रसेन अन्धकवृष्णिणो [Sk अन्धकवृष्णे] The commentator Haribhadrā explains अन्धकवृष्णि as another name of समुद्रविजय, the father of रथनेमि. अन्धक and वृष्णि were brothers after whom the whole clan, formed of the descendents of both the brothers came to be known as अन्धकवृष्णि, and समुद्रविजय belonged to this clan. It is interesting to note that in the Hindu mythology अन्धकवृष्णि is the name of the Yādava clan to which बलराम and वृष्ण belonged while उग्रसेन was the name of the father of कंस and देवकी मा कुले गंधणा द्योमो [Sk. मा (यावा एषकप्रधानकुले) गन्धनी (i.e गन्धनसर्व-सदृशौ) भूय] Let us not be गन्धन Snakes in our noble families Cf जह ण सत्पत्तुह्हा द्योमो त्ति भणिय

होइ" Ms ख reads सयम for संजम throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीशो The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind" The word हड or हढ refers to an aquatic plant The writer of the Vritti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in ब्रह्मपना I, and उत्तरा० II 3 where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc

St 10 संजयाए [Sk संयताया] Of the self-restrained nun The illustration of the elephant brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri

St 11 पुरिसोत्तिम [Sk पुरयोत्तम] The best of men, used with reference to श्यनेमि who, although he had a temptation, did not fall a victim to it.

CHAPTER III

St 1, Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विष्यमुक्ताण) from worldly

matters, who are the protectors of the six groups of living beings, (तायिणं) and who are free from external possessions and internal emotions (निगंघाणं) The word तायि has been explained by हरिसद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणारण [Sk अनाचरित or अनाचीर्ण] lit unpractised For Similar rules see आचारांग (II-1), सूत्रकृतांग (I-9) and उत्तराध्ययन (I-1.)

St. 2 उद्देशिय [Sk. उद्देशिकं] Food prepared by a layman for a particular monk. If a monk accepts such food, he commits the second of the sixteen Udgama faults. The writer of the Vritti remarks that उद्देशिक includes आघाकर्मिक also-क्रीयगडं [Sk क्रीतकृतं] made by buying things for the monk (This refers to the eighth of the Udgama faults) णियाग [Sk नित्यक] given as a regular alms to a monk after inviting him, अभिहृड [Sk. अभिहृत] brought from a distance for the monk. This is possibly the same as अध्याहृत the eleventh of the Udgama-doshas रात्रिभक्त [रात्रिभक्त] eating at night. This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows वीयण [Sk वीजन] Fanning.

St 3 संनिही. [Sk संनिधि] Storing up things for future use, in cases of emergency for self or others गिहिमत्ते [Sk गृहि-अमत्रं] the pot of the

householder. The commentators translate गिहिमत्त as गृहिमात्र रायपिण्डे किमिच्छत् [Sk राजपिण्ड किमिच्छत्:] The word रायपिण्ड means 'royal food' i. e. rich food किमिच्छत् means 'food prepared according to the desire of the monk after asking him what he desires' It appears that रायपिण्ड and किमिच्छत् are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूरि [आगमोदयसमिति edition] appears to take them together. संयाहणं This line appears to be a line of the Upajāti metre. संयाहण means shampooing, the Sanskrit word is संयाहन हरिभद्रसूरि, however, has given the Sk word संयाचन दन्तप्रहोयणा [Sk. दन्तप्रधावन] the cleaning of teeth. संपुच्छण [Sk. संप्रश्नः] Query about a layman of a prohibited nature or query about self. पलोयणा [Sk. प्रलोचनं] looking.

St 4 अट्टाय [Sk. अष्टापद or अर्यपद] gambling by playing with counters (सारिप्तं), or making remarks about politics नालोए [Sk. नालिका] A special variety of playing with dice where the dice are cast on the ground through something like a tube The line अट्टायणालोए छत्तस्स य धारणट्टाय appears to be the line read generally by the Manuscripts, which sounds like a line of the Āryā metre. धारणट्टाय [Sk. धारणार्थाय] The commentator हरिभद्र looks upon धारणट्टाय as archaic for धारणमनर्थाय He explains it as 'holding the

umbrella for a sinful purpose' i. e. holding it when unrequired. The writer of the *Vritti* translates the word as धारणमर्थाय, and explains it as 'holding the umbrella for a purpose'. It is likely that there might have been the reading 'उत्तस्स य धारण अणट्ठाण' making the line a line of आर्यागीति तेगिच्छ [Sk चिकित्सा Treatment of the disease, पाणहा [Sk उपानहौ] shoes on the feet-समारंभं च जोहो [Sk समारम्भञ्च ज्योतिष] Kindling of fire.

St 5 सेजायर [Sk शय्यातर] A layman who gives residence to the monk, आसंदी [Sk आसन्दी] A raised seat गिहतरनसेज्जा [शुहान्तरनिपघा] (1) Sitting at a place other than one's own residence, (2) Sitting at a place between two houses उच्चट्टण [Sk उद्धर्तन] Rubbing so as to remove the dirt.

St 6 वेयावडिय [Sk वैयावृत्यं] Service. Doing any service to the householder, just as begging food for him, is prohibited. The word वेयावडिय occurs frequently and is explained by commentators as वैयावृत्य in Sanskrit. The word rather corresponds to Sk वैयापृत्य or ध्यापृतता आजीववृत्तिया [Sk आजीववृत्तिता] Maintaining oneself by following the occupation of the caste or family तत्तानि, [Sk तप्तानिर्वृतमोजित्वम्] Drinking that water which is heated (तप्त) no doubt, but which is not finished or accomplished in purity. The water, in order to be निर्वृत or परिणत i. e. drinkable must be

absolutely boiling which is ascertained by noticing the bubbles thrice on the surface आउरस्सरण [Sk आतुरस्मरण] Remembrance of previously eaten delicious things by a monk when oppressed (आतुर) with hunger The commentators explain the word as आतुरशरणानि also, which means 'giving shelter to distressed persons'

St 7 This and the next two stanzas give a list of forbidden articles of food मूलष [Sk मूलक] a white root used for vegetable purposes known by almost the same word in the vernaculars सिङ्गवेर [Sk शृङ्गवेर] wet ginger उच्छुद्धे अनिबुडे [Sk इभुषण्ड अनिर्वृत] A piece of sugarcane that is not निर्वृत or परिणत i e which is not kept for a sufficiently long time so as to become fit for eating The word अनिर्वृत qualifies मूलष and सिङ्गवेरे also सच्चित्त [Sk सचित्त] possessed of living organisms आमके [Sk आमक] raw

St 8 There are mentioned here the various kinds of salt prohibited for the use of monks

St 9 There are described here the various treatments of the body prohibited for the monks धूपण [Sk धूपन] exposing one's garment to smoke so that it should dry up The word is also explained to mean 'smoking' वथीकम्म [Sk वस्तिकर्म] Application of oil for vacating the bowels serving the purpose of the enema The words वमन and विरेचन refer to emittants and purgatives respectively by

the use of मदन fruit and myrobalan अजम [Sk अजम] refers to the use of collyrium and the like गायामग (Sk गायामग) anointing the limbs

St 10 लघुभूयविहारिण [Sk लघुभूयविहारिण] moving as lightly and freely as the wind The word लघुभूय literally means 'become lightened or light,' and hence 'wind' secondarily

St 11 The behaviour of the monks is very briefly described here by a reference to its main features पचासव० (Sk पञ्चासवपरिहाता or घात पञ्चासव) Those that have known and abandoned consequently, the fivefold influx of Karma like 'injury to living beings' 'telling a lie' etc The word, in short, refers to the Five Great Vows characterized by a complete abstinence from हिंसा, मृपाघात अदत्तादान म्थुन and परिग्रह तिगुत्ता (Sk त्रिगुत्ता) characterized by the Three Guptis छसु सजया [Sk पदसु सयता] Restrained towards the six groups of living organisms as described in the next chapter पचनिग्रहणा [Sk पञ्चनिग्रहणा] Restraining the five senses घीरा courageous The Commentator explains the word as घिया राजन्तोति घीरा उज्जुदसिणो [Sk उज्जुदसिन] Seeing the straight thing viz मोक्ष, i.e. striving for Release

St 12 पडिसलीण [Sk प्रतिसलीण] Staying in their place of residence

St. 13 परीसहरिऊदंता [Sk परिपहरिपुदान्ता or दान्तपरिपहरिपव] Who have checked down the enemies in the form of the twentytwo Parisahas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarâ-dhyayana Ch II

St 14 सब्बदुस्सव्वहोषट्ठा [Sk सर्वदुःखप्रहाणार्थाय] All commentators translate the word यहीणट्ठा as प्रक्षयार्थम्. पहाण would be a better reading, although not found in the manuscripts. पक्कमत्ति [Sk प्रकृमन्ति] Strive

CHAPTER IV.

There is given the description of धर्म or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed As the ascetic has to follow specific rules of conduct for being a true ascetic, the rules had to be stated and their description is given in the third chapter The specific rules of conduct generally refer to injury or हिंसा of living beings which has to be avoided very carefully by the monk As, in order to follow a strict course of अहिंसा, a detailed knowledge of all living organisms is necessary, it is given in the present chapter which is named छन्दीरणिश [Sk. पद्मजीवनिशय] The conception of life is

matter, which we call dead matter to-day, has been in fact found in India since very ancient times. The elements like earth, water etc are stated to be possessed of a living presiding deity (देवता) in very ancient Sanskrit books. The question has been treated in a thoroughly penetrating manner in the Jain religious books where life principle is noticed in earth, water, air, fire and plants excepting such cases where it is done away with by the use of शस्त्र (weapon) such as some elements with respect to other elements. For details see आचारांगसूत्र (Ch I-1) and उत्तराध्ययनसूत्र (Ch 36) 'Whatever grows or whatever promotes the growth of other things as living' appears to be the principle to determine the presence of life or otherwise in a thing. The word छज्जीवणिया is found in all manuscripts as the heading of the chapter and it is explained as पद्मजीवनिकाय by the commentators. Perhaps the original word might have been छज्जीवणियाया (Sk पद्मजीवनिकायिका) or छज्जीवणियाया (Sk पद्मजीवनिकाया).

Section 1 आउसं archaic Voc sing of आउस corresponding to Sk आयुष्मन्. Sometimes there is found the Nom sing, or, the Voc sing ending in an Anusvara in the Āgama literature especially in the case of such words as have got the corresponding Sk word ending in मन्. See चित्र

(विद्वान्) जय (यत्न irregular for यत्मान) The commentators suggest that the words आउस and तेण can be read together as one word, and they give various alternative explanations of the combined words आउसतेण such as (1) by the long-lived one or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk आरसता] or (3) by the considerate one (आमृषता) in which case the word is to be read as आमुसतेण फासरेण [Sk फादयपेन] by one whose Gotra name is फादयप सुधन्वाया [Sk सुभाष्याता] well explained in the assembly of gods men and asuras The word अन्त्याय frequently occurs for आप्यात in the Agamas धम्मपण्णत्ती [Sk धर्मप्रवृत्ति] because it leads to the knowledge of religion The Nom Sing धर्मप्रवृत्ति is used here for the Abl sing धर्मप्रवृत्ते in the sense of हेतु or reason सेयम्मे अहिन्दिड [Sk धेयो मे अर्येत्तु] It is beneficial for me to read चित्तमतम फ्वाया (चित्तवती आख्याता) is said to be possessed of mind or sensation The word चित्तमत in the neuter gender is archaic or the word might be चित्तमत only, with nasal as additional The writer of the वृत्ति notices the reading चित्तमतमन्वाया and explains that पृथ्वी (the earth) possesses a subtle small sensation of चित्तमात्रा, स्तोकचित्तेत्यर्थे । पुद्बोसत्ता [Sk पृथक्सत्ता] With several distinct living organisms The word occurs at several places in the आचारगच्छ सत्यपरिणय (Sk शखपरिणय)

working of the destroyer Fire sunshine, wind, salt etc are mentioned as शस्त्रs or destroyers of life in connection with the earth cf. नियुक्ति-द्वय सत्थग्गिविसं नेहविलपारलोनमाईअ ॥ अग्रवीया [Sk अग्रवीजा] having seed at the end such as कोरटक and other plants This and the subsequent words mention the variety of the vegetable kingdom अण्डया [Sk अण्डजा] oviparous. This and the following epithets mention eight groups of full-developed beings of five senses as contrasted with the four groups often mentioned in the Hindu books The various movements or signs of life noticed in these beings are mentioned in the words अभिक्कत, पडिक्कत etc which refer to the various kinds of movements परमाहम्मिआ [Sk परमधर्मिका] desirous of happiness (परम) The lengthening of the last vowel of परम is archaic तसकाओ [Sk त्रसकाय] The group known by the name 'trasa' The word त्रस is derived from the root त्रस to feel, to be nervous, and refers to such living organisms as have the capacity to feel It appears that the term त्रस is here used for the last group, as opposed to the term स्यावर used for the first five groups The तत्थायाधिगम-सूत्र (II 13, 14) takes the earth and water organisms as well as vegetable kingdom as स्यावर and the rest viz तेज, वायु and beings possessed [two to five senses as त्रस

दृढ [Sk दृण्ड] The word म् to be understood in the general sense of smashing beating or troubling The order of the prophet is इच्छसि न समणुज्जाणेज्जा prohibiting a monk from giving any sort of trouble to any living being himself or through others or by consenting to others' giving the trouble Consequently, the monk is to make a solemn declaration before his preceptor in the words जायज्जीवाण बोसिरामि under-taking not to cause trouble to living beings by mind by word or by body in any of the three ways mentioned above viz by himself by others or by consent to others He further declares that in case he errs, he would do the प्रतिक्रमण ceremony for it, would censure himself for it privately and publicly and would take himself away from it This very thing is the First Great Vow the solemn acceptance of which by the monk before his preceptor is described in the words that follow—पदमे भन्ते धेरमण पाणाइवाय [Sk प्राणात्तिपात-इन्द्रियात्तिपात] injury to any limbs or senses The words अइवाइज्जा अइवायाविज्जा and समणुज्जाणिज्जा should rather have been अइवापमि अइवायापमि and समणुजाणामि The word समणुजाणामि, however, is found in many manuscripts at this place and the subsequent places, and consequently, it has been adopted in the text The Five Great

Vows mentioned here exactly correspond to the 'yamas' or self-restraints mentioned in the Yoga Philosophy of 'अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमा' (पातञ्जलयोगसूत्र II-30) They are mentioned quite similarly in the Buddhistic Philosophy—the word चेरमणी taking the place of चेरमण

Section 6 छन्दे मन्ते घण० Abstinence from taking food at night is here mentioned immediately after the Five Great Vows as of equal importance. It is called simple घण (Sk घृत) Some manuscripts call it even महन्वअ [महाव्रत] just as the other five are called by that name असण घा [Sk अशनं वा पानं वा पादिमं वा स्वादिमं वा] This fourfold division of foodstuffs occurs frequently in the Sutra literature and refers, as the commentators explain it, to general eatables drinkables, chewables and relishables respectively such as boiled rice, grape juice, dates and betel preparation अतद्विद्यह्याए [Sk आत्महितार्थतायै] For the sake of his spiritual benefit

Section 7 This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms छेदु [Sk छेदु] a clod of earth ससरकण [Sk सरकण] dusty, soiled with dust क्लिञ्चेण by a small stick. Some manuscripts read क्लिञ्च also. The word is entirely Prakrit. Haribhadrasūtri

however, gives the Sanskrit word कलिञ्ज and explains it as मुद्रकाष्ठ सलागा [Sk शलाका] A small iron wire हृत्थ [Sk हस्त] Collection. आलि-
हिजा० [Sk आलिखेत् विलिखेत् घट्टयेत्, भिन्धात्] Should scratch, carve, shake or break

Section 8 ओस [Sk अश्याय] frost, white dew हिम Ice snow महिय [Sk महिका] mist. करक hail-stone हरतनुक The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc The word occurs also in करपत्न मुद्रोदग [Sk शुद्धोदक] refers to rain water उह्य [Sk आर्द्र] Wet ण आमुसिज्जा० [Sk न आमुशेत् न सस्पृशेत्, न प्रपीडयेत् न आस्फोटयेत्, न प्रस्फोटयेत्, न आपीडयेत् न आतापयेत् न प्रतापयेत्] Should neither touch nor clasp, neither press, nor twist neither strike nor smash neither heat nor burn The section refers to various forms of water and the possible injurious actions towards them

Section 9 The section refers to various fire bodies and the possible injurious actions in their case इगाल [Sk अगार] Burning embers मुम्मुर [Sk मुर्मुर] hot ashes अलाय [Sk अलात] Fire-brand उज्ज [Sk उल्का] Burning meteor ण उज्जेजा [Sk न उत्सिञ्चेत् न घट्टयेत्, न उज्ज्यालयेत्, न निर्यापयेत्] should neither sprinkle water over, nor stir, neither kindle nor extinguish

Section 10 The section refers to the wind

bodies and the possible injuries to them सिष्ण [Sk सिचयेन] The word सिष्ण possibly stands here for सिचय or सिचय meaning a garment or its end Haribhadrāsūri explains it as Chowrie विहुण and तालिधट [Sk विधवन and तालवृन्त] both mean 'fan' ण फुमेज्जा [Si न फुटुयात् न धीजयेत्] Should neither blow nor fan

Section 11 The section refers to the plant and herb group and the possible injuries to them The word पशट्टिअ [Sk प्रतिष्ठित] in the passage means 'placed upon' and refers to things placed upon seeds sprouts etc कोल is a Prākṛit word for the Sanskrit word चुण the wood insect तुयट्ट is a peculiar Prakrit root often occurring in the old Sūtras which corresponds to [Sk त्वण+चुत्] and means 'turn from one side to another'

Section 12 The section refers to living beings of two or more senses and the possible injurious actions to them पडिग्गहसि [Sk पतद्महे] in the begging bowl The word occurs in this sense very frequently in the Āgama Literature पायपुछण [Sk पादपुछन] A sort of duster which the Jain monks take with them गोच्छग A piece of cloth to clean pots etc उडग The word is a purely Prakrit (देशी) word The commentators explain it as स्थण्डिल or altar The passage however, shows that it is one of the accompaniments (उपकरण)

of a monk सजयामेव [सयत एव or सयत एव] with self-restraint The lengthening of the last vowel is archaic पडिलेहिय [Sk प्रतिलेख्य] scrutinizing or inspecting

St 1 अजय [Sk अयतन् or अयत] without striving or making an effort to avoid injury to living beings The word grammatically appears to be Nom Sing like चिञ्ज etc and gives a fairly good sense it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिडुमाणो etc पाणभूयाइ [Sk प्राणभूतानि] पाण [Sk प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses while the word भूय [Sk भूत] refers to beings possessed of one sense कडुयफल [Sk कटुकफल] giving a bitter or bad fruit

St 8 जय [Sk यतन् or यतमान] striving or careful See note above on अजय

St 9 The stanza appears to give a nice summary of the teaching given above in the chapter The genitive case is used in the stanza for the Accusative case सर्वभूयात्पभूयस्स [Sk सर्वभूतात्मभूतस्य १ ■ सर्वभूतात्मभूत] Looking upon all beings as upon his own Self पिडित्तास्रस्य [Sk पिडितास्रस्य] who has shut up all possible influx of Karma

St 10 The stanza gives in a nutshell the

The Nom is used for the Genitive The stanza पच्छा वि ते is not explained by हरिभद्रसुरि and some वृत्तिकारः in Sanskrit. Other वृत्तिकारः (see manuscript ख) have explained it It might have been a later addition The metre आर्यागीति which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same न विराद्विजासि [Sk न विराधयेत्] should not injure. The Adhyayana gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them cf जले जीवा. स्थले जीवा आकाशे जीवमालिनि । जीवमालाकुले लोके कथं भिक्षुरद्विलक ॥ This Adhyayana is also named आचार or धर्मप्रवृत्ति or चारित्रधर्म or चरण or धर्म cf जीवाजीवाभिगमो आचारो चैव धम्मपण्णत्ती । ततो चरित्तधम्मो चरणे धम्मे स षगद्वा ॥

CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food consequently, the way in which clean and noninjurious food can be obtained and eaten has to be explained which

is done in the present chapter Manuscript स
reads भिन्नु for भिन्व which may be in a way
a better reading, as the word भिन्नु furnishes
the subject in the sentence and the adjectives
असंभन्तो etc can be connected with it अमुच्छिन्न
[Sk अमूर्च्छित] Not greedy, not covetous

St 2 मोक्षरग्नौ [Sk मोक्षराग्रगत.] Engaged
in or moving for alms which is the best course
The word अग्र is taken as an adjective to मोक्षर
by the commentators

St 3 जुगमायाए [Sk युगमात्रया] to the extent
of the distance of one युग or yole of the cart

St 4 ओषाय [Sk अवपात] pit, ditch विसम
[Sk विषम] Uneven place विजल mud The com-
mentator explains the word as विजल, a place at
which water is slightly dried up सक्रम [Sk सक्रम]
a bridge परक्रम [Sk पराक्रम] another way which
is round about and distant

St 6 सह अद्येण मग्गेण [Sk सति अन्यस्मिन्मार्गे]
when there is another road available The
Instrumental is used for the Locative The
words अद्येण मग्गेण might have perhaps been
अद्ये ण मग्गे ण originally जय [Sk यतन् irregular for
यतमान or यत used as an adverb] carefully,
scrutinizingly

St 7 छालिय [Sk शारिकं] Salty, saline

St 8 तिरिच्छसपाइम [Sk तिर्यक्सपादिमेषु च]
when there is an onrush of lower creatures like
locusts etc

St 9 वेससामत्त [Sk वेशसामन्त] The locality of public women वभचेरवसाणम् [Sk ब्रह्मचर्यवसानक or ब्रह्मचर्यावसानक] Some manuscripts follow the reading वभचेरवसाणुम् which is explained by the commentators in the same way as the reading वभचेरवसाणम् हरिभद्रसूरि explains the word in the first way—bringing celibacy under its clutches The other explanation ब्रह्मचर्यावसानक (putting an end to celibacy) is proposed by the writer of one Vṛtti विसुत्तिआ [Sk विप्रोत्सिका] opposed tendency of the mind by a remembrance of the past pleasures

St 10 अणायण [Sk अनायत्तन] Bad locality The regular Pralīti word is possibly अणाययण or अणाअअण which is read as अणायण for the sake of metre here ससग्गी [Sk मसर्गी fem form standing for the Masc form ससग] by the contact thereof चयाण पीडा [Sk व्रताना पीडा] The commentator हरिभद्रसूरि gives the way in which movements in the precincts of public women cause a disturbance to all the five Great Vows

St 12 Both the readings सुअ गार्धि and सुअ गार्धि are not in accordance with the metre अनुष्टुप The reading साण सुअ गार्धि presents an appearance of a foot of the Āryā metre सुआ and सुअ stand respectively for मूला and सुतिशा delivered recently मडिम [Sk मडिम्भ] A place where children meet for playing

St 13 अणुष्णं णावणं [Sk अनुगतो नावनत]
Neither high nor low neither elated nor de-
pressed The remark refers both to the body
and to the mind जहाभाग [Sk यथाभाग] with
reference to objects of sense

St 14 दयदघस्त [Sk द्रुत द्रुत] quickly कुल
उच्चायय [Sk कुल उच्चायय] high and low families
The remark refers to families living in houses
of decent and ugly appearance as well as to
those which belong to people of high and low
extract

St 15 आलोक (Sk आलोक) Window विगल
door in a window The word is a Deshi one
सधि Hole cut in a window विणिञ्जाए (Sk विनि-
ध्यायेत्) should observe with eagerness

St 16 रहस्सारन्धियाण (Sk रहस्यानि आरक्षि-
काणा) The word रहस्ता is used for the accusa-
tive plural and is connected with the preceding
two words and the following one The whole
line means secret places of kings merchants, and
constables'

St 17 पडिउहकुल (Sk प्रतिदुष्कुल) Impure or
censurable houses such as those where death has
recently occurred and hence, which are temporari-
ly so or those belonging to washermen etc
which are permanently so मामग (Sk मामक)
Where there exists the feeling of let not 'et

not' in the mind of the owner. The word refers to houses of persons who desire that no mendicant should enter their houses Cf the remark in the foot-note of a वृत्ति "मम गृहे कश्चिन्मा गच्छतु इति यत्र गृहपतिर्वक्ति तन्मामकम्" चियत् The word is a Deshi one occurring frequently in the Sutra Literature meaning 'cheerful' (प्रोत्तिकर) cf. औपपातिकसूत्र The monk is to avoid such families as are specially delighted at the arrival of monks as well as families which are annoyed at it

St 18 साणीपाधारपिहिअं (Sk शाणीप्राधारपिहित) screened by a curtain of hemp or camble etc अवपगुरे (Sk अपावृणुयात्) अवगुर or अवपंगुर appears to be a a Deshi root in the sense of 'opening'. The words अवगु and अवगुय are frequently seen in the sense of 'opened' Cf अवगुयदुवारे (राजप्रश्रीय, औप०) पणुल्लिजा (Sk प्रणोदयेत्) should open The root पणुल्ल or पणोल्ल is used in Prakrit in the sense of pushing or opening, corresponding to the Sanskrit root प्र+नुद्. उग्गह or ओग्गह (Sk अवग्रह) Shelter, residence The word is frequently used in this sense in the old Jain Sūtras The word has, besides this, several other senses such as 'pot', 'sensual knowledge' 'discriminate knowledge', 'obtainment,' 'an acceptable thing' अजाइथा (Sk अयाचित्वा) without seeking The regular gerund form is जाइत्ता, which appears to

be read as जाइता for the sake of metre and the form जाइआ is obtained from it by the omission of the consonant त् or जाइअ can be taken as the gerund form and the lengthening of the vowel अ can be said to be archaic

St 19 Cf 'पुट्टमेव साहुणा सण्णाकाइओवयोग काऊण गोअरे पविसिअह्व आयविराहणा' (हरिभद्रसूरी-टीका) For details see ओघनिर्युक्ति

St 20 तमस्स Dark The word is used in an adjectival sense कुट्टग (Sk कौटुक) room apartment

St 22 विउहित्ताण थ (Sk भ्यूहा था) after driving away or setting aside

St 26 दगमट्टियआयाणे (Sk उदकमृत्तिकाऽऽदानान्) The word आयाण is used here in the sense of 'road' (मार्ग)

27 कप्पिअ (Sk कल्पित) The words कप्पिअ and अकप्पिअ are used in the sense of 'acceptable' and 'unacceptable' respectively

28 परिसाडिज्ज (Sk परिशाटयेत्) Would abandon would throw on the ground दित्तिअ (Sk ददती) The lady who offers The feminine form दित्तिअ is used as the per on offering alms to the monk is generally a woman

St 30 साहट्टु (Sk सहत्य) collecting together घट्टियाणि (Sk घट्टयित्वा) After shaking The forms माहट्टु, निक्खिवित्ता, घट्टियाणि, सपणुत्थिया, ओगाहइत्ता

and चलइत्ता are all gerund forms घट्टियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Ārya metre The Locative case in the words उद्वहेह्ण etc is used in the sense of विषये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty or muddy हरिआल (Sk हरिताल) मणोसिला (Sk मन शिला), हिंगुलभ (Sk हिंगुलक) गेरुअ (Sk गैरिक) घण्णिअ (Sk वर्णिका) सेड्ढिअ (Sk श्वेतिका) and सोरठ्ठिअ (Sk सौराष्ट्रिका) are various kinds of earth अससट्ठ and ससट्ठ refer respectively to hands which are clean and which are unclean being besmeared with condiments and the like The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्तो मास कालमास, तद्धती If such a woman takes the trouble of standing up or sitting down for giving alms, the food becomes unacceptable

St 42-3 The refusal of food from a woman who gets up to give alms putting aside her sucking child which begins to cry is quite consonant with

the rules given above. The commentator refers to a practice traditionally obtaining among monks in this connection. A monk, moving in a group or गच्छ, is less strict than one who moves alone. The former accepts the alms provided the child removed from the lap does not cry, while the latter does not accept food although the child may not cry.

St. 45-6 The stanzas refer to food kept in a pot covered by a pitcher, or a slab of stone, or a plank, as also in a pot soldered with lac and the like. If the cover is removed for the purpose of giving food to the monk, the food becomes unacceptable.

St. 47-54 The four kinds of edible articles given here are frequently mentioned in the Sūtra Literature. अशन refers to ordinary eatable articles like bread etc. पानक refers to drinks. खादिम refers to special delicious articles, while स्यादिम refers to articles of taste. Such articles are unacceptable if it be known that they are prepared for gifting away, or for merit, or for mendicants or for monks.

St. 55 उद्देशिक (Sk औद्देशिक) prepared purposely for the monk. कीमगद (Sk कीमद) purchased, prepared after purchasing (the article) for a monk. पूडकम्म (Sk पूतिकर्म) polluted by fault of पुरोकर्म, पश्चात्कर्म etc. आहड (Sk आहत) brought purposely from a distance by the householder अङ्गो

अर (Sk अध्यवपूरक) Supplemented for the sake of the monk by mixing water or milk पामिच्च (Sk प्रामित्य) brought on credit for the monk मीसजाय (Sk मिश्रजान) mixed with other impure articles All such articles are unacceptable If there be doubt the facts should be ascertained by making inquiries as to who prepared the food etc

St 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उत्सङ्किया (Sk उत्स्यङ्क्य) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओसङ्किया (Sk अद्यङ्क्य) after taking out the fuel उज्जालिधा (Sk उज्ज्याल्य) after kindling the fire पज्जालिया (Sk प्रज्वाल्य) after making the fire ablaze निव्वाविया (Sk निर्वाप्य) after putting out the fire उस्सिच्चिया निस्सिच्चिया (Sk उत्सिच्य निपिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk अपवर्त्य) after putting aside the pot full of boiling liquid ओयारिया (Sk अवतार्य) after taking down from the hearth, the pot

Sk 65-69 संकमट्ठाए (Sk सक्रमार्थाय) For the sake of crossing (the particular watery or muddy tract) The words निस्सेणि (Sk नि श्रेणि) फल्लग (Sk फलक) and पीढ (Sk पीढ) refer respectively to a small

ladder, = plank and a footstool used for ascending a garret, or a floor कील is to be connected with उत्सृत्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (कील) जगे (Sk जगान् or जगन्ति) living organisms All these things are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here of bulbous and other roots as also of green vegetables पल्लव (Sk प्रलम्ब) any fruit hanging from the stem सधिर Vegetable of leaves तुयाग (Sk तुयाक) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगवेर (Sk शृङ्गिबेर) Wet ginger सन्कुलि (Sk. शङ्कुलि) A preparation of fried sesamum and sugar फाणिय (Sk फाणित) Treacle पूय A Deshi word in the sense of sweet eatable balls

St 73-74 It appears rather strange that in these verses there is prohibited for a monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Sūtras did not have any objection to eat flesh and fish which were given to them by the householders? The

commentator Haribhadrāsūri notices the difficulty and remarks that the monks in times of famine etc had to take flesh and fish in order to live. He quotes the view of other writers who explain the words पुद्गल and अनिमिष as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles mentioned in the two stanzas is the presence of a large percentage of hard matter which is not edible.

St 75-81 These stanzas refer to prohibited drinks उच्चावय (Sk उच्चावच) Very costly as well as very meagre चारघोषण [चारकघावन] Water after washing the pot of brown sugar and the like ससे-इम (Sk ससेकिम) Water after washing flour, or, water mixed with flour. The Sanskrit equivalent संस्वेदज given by the commentator is not satisfactory although the explanation पिष्टोदकादि is quite correct दलाहि (Sk वेहि) The root दल् is used in the sense of giving in Prākṛit अयं Nom singular or used as an adverb (see note above p 31)

St 82-86 These stanzas describe the place where the monk should eat the alms. The monk should find out a clean spot, should gently put aside by hand, bones, thorns, grass or pebbles, and then begin eating the food.

St 87-96 These stanzas describe the way in which a monk should eat the alms when he

chooses to do so at his residence (सिजा) उण्डुब (Sk उण्डुक) the spot इरियाग्रहिया (Sk ईर्यापधिका) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by the recital of Āgama passages like 'इच्छामि पडिकमिउ इरियाग्रहियाप etc आमोइत्ताण० (Sk आमोग्य) After recounting over the sins of omission and commission (अतिचार) in connection with movements and eating आलोप (Sk आलोचयेत्) Should relate before the preceptor साह (Sk साधव) The word is a subject to पुज्जा चित्तेण with an affectionate heart अप्परिसाडिय (Sk अपरिशाटितम्) without a violent act such as throwing the food away by hand or spitting it out

St 97-100 Stanza 97 is put in a different metre possibly for the sake of change These stanzas state that the monk should eat ungrudgingly food of any taste thinking that he is eating honey or ghee as it were not transferring it even from one jaw to another The words तिक्तग (Sk तिक्तक) and कडुम (Sk कडुक) respectively mean bitter and pungent' In Gujarati and Marathi, the words have quite the opposite senses In Hindi the senses are similar to those obtaining in Sanskrit and Prākṛit अघृत्य पउत्त (Sk अन्यार्थं प्रयुक्त) Useful for i.e conducive to Moksha सूदम (Sk सूचित) dressed with condiments

मंथुकुम्भास्तभोजनं (Sk मन्थुकुम्भापभोजनं) Food made up of jujube powder and ordinary beans मुहालब्ध (Sk मुघालब्ध) Obtained without doing any service like story telling or predicting the future मुहाजोदी (Sk मुघाजोवी) maintaining oneself without doing any service मुहादाई (Sk मुघादायी) Giving without getting anything in return An interesting story is given here of a Vaishnava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him Once, the horse of the householder was stolen The ascetic found it in the early morning near the river where he had been to bathe On returning home, the ascetic said that he had left his garment on the bank of the river The householder sent his servant to fetch it. The servant gave the news about the horse The householder at once saw that it was the ascetic who played a trick in saying that he had forgotten his garment on the bank and forthwith bade farewell to him, saying that he no longer wanted to give him anything as he had got the information of the horse from him

CHAPTER V-2

St 1 पट्टिग्गह [Sk पतद्ग्रह] Utensil संलिहित्त [Sk सलित्त] after cleaning लेबमात्था [Sk लेप-मात्रया] upto the layer of food The writer of

the gloss explains लेवमायाण as लेप आदाय (उप जीय) The idea, although not clearly expressed, appears to be that the monk should eat every thing of good or bad smell having cleaned the pot upto the last layer of the food

St 2-13 अयाचयद्वा (Sk अयाचयद्) not upto his hearts' content जइ तेण न सधरे (Sk यदि तेन न सस्तरेत्) If he is not able to sustain thereby कारणमुप्यण्णे (कारणे उत्पन्ने) When the occasion comes i.e. when he feels hungry अकाले चरसी भिन्नू° This stanza enumerates the various remarks which are made by the people regarding a monk who begs at an improper time सह फाले (Sk सति फाले or स्मृतिकाले) When it is the proper time of begging, or when the monk is remembered by the householders सडज्जुअ (Sk सहजुअं) Straight on in front of them किविण (Sk कृपण) A miserable fellow घणीमग (Sk घनीमक or घनीपक) A beggar अप्पित्थियं (Sk. अप्रोत्तिक) some unpleasurable thought e.g. this monk does not know manners or ways of the people

St 14-17 मगदन्तिआ (Sk मल्लिका) the flower of Mālatī or Mogarā The word appears to be a Deshi word perhaps corresponding to Sanskrit मृगदन्तिका The creeper is named मृगदन्तिका possibly because its buds appear quite similar to the teeth of the deer

St. 18-24 These stanzas mention various roots, bulbs, stems, fruits etc which are prohibited when they are raw, or fresh सालुथ (Sk शालूक) the bulbous root of the lotus विसलिआ (Sk विशालिका) the bulbous root of Palasha (Mar पळस Guj झाखरो) सासयणालिआ (Sk सर्पपनालिका) the mustard blossoms अनिबुड (Sk अनिर्वृत) Not quite ripe, hence possessed of living organisms The Sanskrit word सचित्त is frequently mentioned as an explanation of the word अनिर्वृत छिघाडि The word is a Deshi one meaning a pod of ground nuts and the like Such a pod is prohibited when it is fresh or fried only once फोल जुजुबे अणुस्विन्न (Sk अनुत्स्विन्न) unboiled कासवणालिआ, तिलपण्डग, and नीम are fruits of trees respectively known as कासवणालिआ or श्रीपर्णी (the silk cotton tree सावरी) तिलपर्पटी and निम्ब विभड (Sk विकृत) cold water which is not boiled तप्तानिबुड (Sk तप्तानिर्वृत) boiled but not sufficiently done so, which requires bubbles to be seen at least thrice तिलपिष्ट (Sk तिलपिष्ट) bread containing sesamum पूइपिण्णाग (Sk पूतिपिण्याक) rough or ordinary oil cake कवित्थ (Sk कपित्थ) wood apple माउलिआ (Sk मातुलिङ्ग) citron fruit मूलग and मूलगत्तिय respectively mean the मूलक vegetable leaves and the मूलक vegetable root फलमथूणि powder of jujube and other fruits The word

मयू (derived from the Sk root मय्) means powder
 विहलग (Sk विभीतक) Mar, वेहेडा Guj वहेडा पियाल
 (Sk प्रियाल) a kind of fruit All these fruits are
 prohibited when they are raw

St 25-31 समुदाण (Sk समुदान) is used in
 the Sūtra Literature in the sense of alms or
 begging. ऊसढ (उत्सूत) High, noble मायण्णे (Sk.
 मानाह) Knowing the quantity of food to be
 taken. एसणारण (Sk एणारत) Taking care of
 begging alms The word एसणा is used in the
 sense of 'pure alms' 'faultless begging of alms' as
 well as 'movement for alms. इच्छा stands for the
 instrumental form इच्छाए with desire, at his free
 will णसे कुप्पे (Sk न अस्य or तस्य कुप्येत्) should
 not be angry with him मा मेय दाइय० (Sk. मा मे
 इद वरिंशत सद् इच्छ्या स्थय (आचार्य) आदद्यात्] Lest
 the preceptor would take it for himself if it
 were shown to him

St 32-35 अत्तहागुरुणो (Sk आत्मार्थगुरुः.)
 The word is taken as one word by the com-
 mentator in the sense 'one looking upon his
 preceptor as selfish' i e 'thinking the preceptor
 to be selfish' आत्मार्थ (selfish) गुरु, यस्य The
 word may also mean 'having great self-interest'
 or 'greatly selfish' आययट्ठी (Sk आयत्तार्थी) Seeking
 the lofty thing viz Moksha. लूद्धवित्ती (Sk लूद्ध-
 वृत्ति) Staying on coarse things or food The

commentator takes लृह (Sk. रुह) 'hard' in the sense of संयम 'self-restraint' which is hard to practise पूषण्टा (Sk पूषणायः) desiring to be worshipped or honoured.

St 36-41 ससक्यं (ससाह्यं) lit when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks and hence the word implies that intoxicating drinks are always prohibited सारक्यं (Sk संरक्षन्) protecting. This is an instance of the anusvara substitution for the final which is found in the Sutra Literature in the case of Sanskrit words ending in ऋ in the Nominative Singular Masculine Does the prohibition of intoxicating drinks imply that such drinks were taken by the laymen without any objection and by the Sādhus in cases of emergency? पियस्य (Sk पिवेत्) The sanskrit base पिय of the root पा to drink is changed into पिय then पिअ and then पिय of which पियस्य is potential 3rd pers sing The reading पिया may well correspond to Sanskrit पीयात् दोसाद् (Sk दोषान्) faults, sin> The word is used in the neuter gender sometimes in Prakrit निर्याडि (Sk निर्यति) Deceit सुंडिया (Sk शौण्डिका) extreme liking, addiction मायामोस (Sk मायामुपायादौ) deception and false hood

St 42-45 पणोअ (Sk प्रणीत) Rich, well pre

pared The commentator Haribhadrasuri explains it by the Sanskrit word स्निग्ध only, rich in oil मज्जन्० free from drinking and carelessness अइउकसे (Sk अत्युत्कर्ष) transcending or going beyond egotism Free from the conceit that he is a great monk etc अगुणान् च० The word च goes against metre and may be left out आराहेइ सयर This is metrically a defective foot and can only be defended by supposing that आराहेइ stands for Sk आराधयति (Prak आराहइइ primarily)

St 46-49 तज्जेणे० The word जेण (Sk स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator देवकिन्दिम (Sk देवकिल्लिपम्) a kind of कर्म or भावना which becomes the cause of birth as a lower god The usually used word is देवकिन्दिमिया, the word देवकिन्दिम being frequently used in the sense of lower gods of उव पन्नो देवकिन्दिमे in the next stanza The verse means— One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing their real attributes, contracts such कर्म as brings about his next birth among lower gods चइत्ताण (Sk च्युत्ता) Dropping down to the lower world viz earth एलमूअय (Sk एडमूअता) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अणुमायपि (Sk अणुमायमपि) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter. The metre is an archaic one of the वैतालीय type found in the old Sūtras. Every foot has here 3 parts of 3 4 and 3 letters respectively with a long letter at the end each of the three parts has a determinant made up of a short and a long letter (v-) at its end. The scheme, in short is (— — — — — — — — —) For purposes of metre भिक्षे is to be read as भिखए बुद्धाण similarly is to be read as बुधआण भिक्षेसणसोहि (Sk भिक्षेपणाशुद्धि) Purity in begging the a'ims characterized by avoiding faults of आधाकर्म उद्गमदोष etc. For the various faults of भिक्षा vide उत्तराध्ययन (Ch 1 and 24) तिब्वलज्जगुणव (Sk तीव्रलज्जागुणवान्) Possessed of the merit viz rigorous self restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सयम or self restraint.

CHAPTER VI

St 1-4 गणि (Sk गणिन) Standing at the head of a Gana or collection of monks the head or the Ācārya of the Jaina Church रायाणो. The references to kings ministers Brahmanas (माहणा) and Kshatriyas show that there were followers of the Jain Faith in all the Four castes of India. निहुम (Sk निभृत) Steady unagitated धम्मत्थकामाण

(Sk घर्मार्यकामाना) Desirous of (काम) obtaining the fruit or purpose (अर्थ) of religious pursuits which is Absolution, घर्मस्य अर्थ प्रयोजनरूप मोक्ष तत्कामाना Curiously enough the word apparently mentions the three aims and ends of life-घर्म, अर्थ and काम-although the meaning here is quite different referring as it does, to Moksha alone which is the fourth end of life दुरहिद्विष (Sk दुरधिष्ठित) Difficult to be resorted to by ordinary persons The word दुरहिद्विष is a peculiar word in the Jain Sūtras in the sense of 'difficult to be practised' cf आचारान्तर (I) घर्म Religion is of two kinds in the first place-गृहस्थघर्म and अनगारघर्म the former is further characterized by 12 items while the latter is characterized by 10 items see निर्युक्ति St 246-248

St ७ णणत्थ (Sk न अन्यत्र) Nowhere else There is the reference to the other systems of religion and philosophy such as the Sāṅkhya and others The derivation (न अन्यत्र) suggests a double negative in the word while, in fact, there is only one negative in sense The word might have been perhaps taken from some Deshi dialect The wording नणत्थ occurs very frequently in the Āgama Literature, in the sense of 'except', 'without' त्रिउल्लङ्घणभाइस्त (Sk विपुलस्थानमागिन) of the monk following Samyama or self-

restraint lit ' the cause of the Most Extensive thing or the sublime thing viz मोक्ष

St 6 सुदुग्ग (Sk शुद्रक) monks physically and mentally weak वियत्त (Sk व्यक्त) monks who are strong physically and mentally वाहिअ (Sk व्याधित) diseased अखडकुडिआ (Sk अखडाऽस्फुटिता) Uninterrupted and unbroken The stanza lays down that monks should observe in their entirety all the various Gunas (i e qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy These Gunas are 18 as mentioned in the next stanza

St 7 जाइ यालोवरज्झइ (Sk यानि यालोऽवराध्यति) lit ' which a weak man breaks' or in connection with which the weak man commits mistakes

St 8 वयच्छक This stanza occurs in the Niryukti and is not commented on by Haribhadra sūri It is hence likely to be spurious and in fact in some manuscript copies the remark इय निर्युक्ति गाथा is put after the stanza As however it is found in the body of the text in a large majority of manuscript copies it is incorporated in the text here The stanza mentions the 18 places or points which have to be taken care of by the monk They are the six vows the six living groups that are not to be harmed nonacceptance

of inappropriate alms etc; avoidance of house-holders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, nonviolence is the foremost and most prominent, as mentioned in the next stanza.

St. 10. मरिञ्जितं (Sk. मर्तुं) The form is rather obscure as there is no root like मरिञ्ज. मरिञ्ज is the base for the passive; but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिञ्जं, मरेञ्जं (Sk. मर्तुं to die). मरिञ्जितं may have been peculiarly used in Prākṛit to convey the passive sense 'to be killed.'

St. 13-16 उग्राहसि (Sk. अग्रह) At the place of residence. अजाहया probably stands for अजाहय (अयाचित्या) without begging, the lengthening of the vowel being due to its being at the end of the line. मेयाययणग्रज्जिणो (Sk. मेदायतनग्रजिनः) Taking care not to violate the rules of good conduct.

St. 18-22 These stanzas explain the complete abstinence from property or possession. सिया (Sk. स्यात् meaning कदाचित्) at some time. परिहरन्ति (Sk. परिधरन्ति) use, put on. The Prākṛit form परिहरन्ति appears to be based upon the Sanskrit form परिधरन्ति. मुच्छा (Sk. मूच्छा) attachment, addiction. उवहिणा (Sk. उपधिना) by garment or pot which is looked upon as instrument or साधन

for सयम. The word युक्ताः or उपलक्षिता is to be understood to be connected with उपधिना सरक्षण परिग्रहे (Sk सरक्षणपरिग्रहे) Even though they have property which is only meant for the preservation of living beings

St 23-24 लज्जासमा attended with संयम; not inconsistent with सयम. The word लज्जा is very frequently found used in the sense of संयम in the Sutra Literature एकभक्त (Sk एकभक्तं) (1) Single, (2) not producing any bondage, vide हरिभद्र सूरी's remark-एवं-द्रव्यत एकसंख्यानुगतं, कर्मयन्धाभायात् अद्वितीयं भावत एकं ॥ रात्रौ (Sk रात्रौ) by night. This is one of the several instances where the Prākṛit form is not derived from the Prākṛit base, but it is derived directly from the Sanskrit form. Instances of this 'Sanskritism' are found in large numbers in the earlier Sutras like the Ācārāṅga and the Sūtrakṛitāṅga.

St 25 उद्दुल्ल वीभसंसत्तं (Sk उद्दुकार्द्रं वीजससक्तं) Wet with water and mixed with seeds. These words qualify भोजन or food taken as understood according to Haribhadrasūri. It is possible to take these words as forms of Acc Sing, fem to qualify महि which is used for the Loc Sing महां as the commentator says विवर्ज्जिज्जा (Sk विवर्जयेत्) May avoid, may leave aside.

St 27-46 These stanzas refer to abstinence

from injury to living organisms. त्रिविहेण करणजोगेण (Sk. त्रिविधेन करणयोगेन) in all the three ways—injuring them oneself, causing injury through others or allowing injury to be done by others. चक्षुस (Sk. चाक्षुय) visible. जायतेयं (Sk. जाततेजसं) lustrous. पावकं (Sk. पावकं) Fire. The commentator explains the word as पापकं Sinful; in this case the word जायतेयं may be supposed to have originally been read as जायवेयं (Sk. जातवेदसं). The epithets in the next line—‘a very sharp, unassailable weapon piercing from all sides’ can justify the use of the word पावकं Sinful, as qualifying fire. अन्नयरं नत्थं (Sk. अन्यतरच्छलं) explained as सूर्यतोधारशूलं by हरिभद्रसुरि a weapon assailing from all sides as seen from the stanza that follows. अणुदिसां (Sk. अनुदिभु) in the four sub-quarters, the Genitive stands here for the Locative:—There can be taken the Accusative also, the vowel at the end of अणुदिसां being lengthened for metrical purposes. आघातो (Sk. आघातः) stroke, destruction. पर्देवपयावद्धा (Sk. प्रदीपप्रतापार्य) For purposes of light and heat. वेआवेऊ ण वा परं (Sk. वीजयित्तुं न वा परं) Nor do they desire to ask others to fan. न ते घाय० (Sk. न ते घातमुदीरयन्ति) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St 47-53 There are given above twelve out of the eighteen items which refer to the मूल-गुण (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तरगुण (subordinate merits) अभुञ्जाहं (Sk अभोज्यानि) disallowed. The vowel अ is omitted for purposes of metre. अकल्पिअ (Sk. अकल्पितं) Unfit for use. There are given by Haribhadraśūri two kinds of अकल्प (unfitness) of ते च अकल्पादय पङ्क्त-रगुणा । तत्राकल्पो द्विविधः-शिक्षकस्थापनाकल्प' अकल्प-स्थापनाकल्पश्च । तत्र शिक्षकस्थापनाकल्प अनधीतपिण्ड-निर्युक्त्यादिना आनीतमाहारादि न कल्पते इति । उक्त च-अणहीभा एतु जेणं पिण्डेसणसे-जयत्थपाएसा । तेणानियाणि जतिणो कप्पति न पिण्डमारिणि । उउयदंमि न अणला यासा यासे उ दोयि णो सेहा । दिक्किराज्जंतो पायं उयणा कप्पो इमो होइ । अकल्पस्थापनाकल्पमाह -जाहं चत्तारि॥ नियाग (Sk नित्यक) given regularly; reserved daily for a monk. Cf. Com-नित्यमामन्त्रित पिण्डम् ममायति like, love, accept ममाय is a Prākṛit denominative root from the word मम कंस (Sk कंस्य) a cup कसपाएसु (Sk कास्यपात्रेषु) in bronze pots कुण्डमोअ (कुण्डमोद) a pot probably of the form of the paw of the elephant. In such pots a monk is not to eat because these pots are washed after the Śādhū is gone and probably they are washed before the Śādhū dines and consequently they entail the use of cold water before and after (पुरेकम्म

and पच्छाकम्म) for the monk as stated in the following stanzas मत्त (Sk अमत्र) pot छंति (Sk क्षण्यन्ते) are killed The reading छिप्यंति (Sk क्षिप्यन्ते) means 'are thrown and consequently 'injured' छुण्णन्ति is explained as छिद्यन्ते by the writer of the Dipikā

St 54-60 आसालम (Sk आशालक) a kind of seat गभीरविजया The word is rendered as अग्रकाशाधया by the commentators. These seats are unlighted residences of germs and insects which are difficult to be seen there निसिज्जा (Sk निपद्या) taking seat, sitting विशिप्ति (Sk विपत्ति) Violation कुशील (Sk कुशील) breach of celibacy जस्स कप्पइ (Sk यस्य कल्पते) for whom there is allowed The words तस्य न दोष are to be understood after जस्स कप्पइ.

St 61-67 जह (Sk हीन) The form is a peculiar one, it appears to be the past pass part of the Prakrit root जह् to abandon घसा hollow ground विभड (Sk विकृत) pure boiled lit transformed Boiled water can be looked upon as transformed in a way, and hence the word विभड is frequently used in that sense, उप्पिलावण (Sk उत्प्लावयेत्) would wash away अहिट्ठण (Sk अधिष्ठात्क) Resorting to The word appears to have at its basis the Sanskrit word अधिष्ठक कक्क (Sk कल्क) plaster or paste of sandal

etc नरिण (Sk नग्न) completely naked like a जिमकल्पिक monk, or wearing limited garments नहंसिणो (Sk नखवत) possessed of long unclipped nails The word नहंसि in Prākṛit appears to be based upon the imaginary Sk word नखस्विन् formed on the analogy of यशस्विन् विभूसायत्तिय (Sk विभूषाप्रत्यय or rather विभूषाप्रत्ययिक) caused by or depending upon विभूषा (decoration) The Sanskrit word प्रत्यय is frequently used in Pāli and Ardha-Māgadhī in the sense of cause or dependence Cf the word प्रतोत्यसमुत्पाद, पडिष (Pāli) पडुष or पञ्चय (Ardha-māg) चिक्रण terrible lit sticky, difficult to be undone चैत्र (Sk चेत.) mind, mental condition In the second line of the stanza the word चैत्र is taken as च and एत्रं (Sk एतद्) The general sense is.—The enlightened monks saw that the mind is the cause of the inclination to decoration, and hence those saviours of the world never resorted to it, i.e. they never had a mind inclined to decoration

St. 68-69 There is the change of metre in these stanzas as they are at the end of the chapter. The metre is a variety of the old जाति metre derived from the Vedic जगती characterized by 12 letters in a foot with two determinants (—, —) at the end of each foot मयति (Sk. क्षपयन्ति) lit reduce i.e. calm down the ordinary

perturbed soul by those practices of self-restraint. सविज्ञविज्ञा० (Sk. स्वविद्यविद्यानुगताः) possessed of the love which knows the soul (स्व=आत्मा). उड (Sk. ऋतौ) In the proper season viz. the Starad. The Loc. case term. may be considered to have been omitted; or उडप्पसद्य may be understood as a compound word. सिद्धि Perfection, Liberation. विमानां (Sk. विमानानि) Heavens. The word विमान generally refers to the different provinces in each of the 12 heavens Some of the monks who have completely destroyed their Karma go to Siddhi-gati, while others, who have got some Karma remaining, go to some provinces in the twelve Heavens

CHAPTER VII

St. 1. The Genitive case भासाणं can be taken in the sense of the object, construed with परिसंप्राय (having known) or the word स्वरूपं can be understood with which भासाणं can be connected. विणय [Sk. विनय] Use, employment. The monk should make only two (i. e. the first and the fourth) out of the four assertions (a) what is सत्या i. e. quite true and definite which is the first or (d) what is असत्याऽमृषा i. e. neither quite true nor quite false as found in the ordinary talks of daily routine affairs referring to आमन्त्रण invitation and the

like-which is the fourth The monk should carefully avoid the second i e असत्या untrue assertion as well as the third viz सत्यामृषा or मिश्र which is partly true and partly untrue as found in our daily talks where there is no mathematical accuracy, as for example when one says- 'there were born ten babies to-day in the village' or 'twenty deaths occur in the city every day' Regarding the first and the fourth assertions also he should make only those assertions which are not harmful in any way when made

St 2 Four utterances are always to be avoided (a) true (सत्या) in cases when it is improper to be said as causing harm like the assertion of Kausika 'here is the hamlet' (b) absolutely untrue (असत्या) (c) partly true and partly false (सत्यामृषा) being indefinite such as 'ten births take place every day in this town' and lastly (d) neither true nor untrue, i e indifferent असत्यामृषा in cases where it is not admitted by the Prophet such as mandates or invitations It is pointed out here that although (a) सत्या (true) and (d) असत्यामृषा (indifferent) assertions are ordinarily permissible, still they should not be made if they are likely to be harmful, unpalatable etc They should be made only when they are faultless, mild considerate and definite

St 4 This stanza simply wants to state that any assertion which comes in the way of सिद्धि or eternal goal (सासय Sk शश्वत) has to be carefully avoided although it may be permissible according to Stanzas 2 and 3

St 5 तहामूर्त्ति (Sk तथामूर्त्ति) Apparent, or appearing to be such and such an one The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified) much more would he be so if he gives actual lies

St 6-10 एसकालमि (Sk एष्यत्काले) in future time सपयाह्यमष्टे (Sk साम्रतातीतार्थे) regarding matters of the present and the past The use of the nasal after अह्य is archaic as found frequently in the Sūtras The commentator हरिभद्रचरि notices the reading 'थोयथोय नु निदिसे' in the place of एवमेय नु निदिसे' explaining it as परिमितया वाचा निदिसेत्' The reading has not been however noticed in any of the manuscripts consulted for this edition

St 11-20 फरुसा (Sk परुषा) Harsh गुरुभूओ (Sk गुरुभूतोपघातिनी) Doing harm to a person who is looked upon as great or nobly-born although he might not be so as a matter of fact काण Squint पडग (Sk पण्डक) Impotent उवहम्मइ

(Sk उपहन्यते) is injured The words होले, गोले etc were current terms of abuse and contempt in the days of the Sūtras दमए (Sk दमके) miserable wench दुहए (Sk दुर्भगे) Unlucky girl The terms अज्जिए, पज्जिए etc respectively meaning—grand mother, great grandmother, mother, aunt paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk to address females as, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified It is doubtful whether this verse prohibits a monk from addressing his own grand mother by the terms अज्जिए etc Perhaps it does prohibit, as a monk cannot be justified to have any worldly ties allowing him to use expressions referring to worldly ties इत्थीगुत्तेण (Sk स्त्रीगोत्रेण) by the family epithet of the woman like मार्गी जहारिद्धमभिगिज्ज (Sk यथार्हं अभिगृह्य) taking into consideration the merits and the age of the person addressed अज्जए पज्जए० (Sk आर्यकः प्रार्यक etc) These terms refer to the male - relations which correspond to the female relations in stanza 15

St 21-25 The prohibition here implies in definiteness of knowledge or likelihood of injury with respect to the objects refered to जाइ (Sk जाति) generic name without reference to the

gender सरोस्र (Sk. सरोस्रप) reptile पमेइल (प्रमेदिल
 fleshy, plump पाइम (Sk. पङ्गिम) ripe The word
 should possibly be पायिम परिवृढ (Sk. परिवृढ)
 grown up उवचिअ (Sk. उपचित) developed दुज्झ
 (Sk. दोह्य) fit to be milked गोरहक (Sk. गोरधक
 A very young bullock of the Marâthi word गोद्दा.
 रसइयत्ति (Sk. रसदा) A milk-giving Cow रहस्स
 (Sk. हस्य) small It is to be noticed that the
 order of the consonants ह and ङ is reversed in
 Prâkrit सचहण Fit to draw the chariot

Sk 26-28 पेहाए (Sk. प्रेक्ष्य) Having seen
 अल्ल Sufficient, fit to be used for कलिअ (Sk. परिअ)
 the fastening bar of the city gate पीठए (Sk.
 पीठक) foot-stool, the Nom. case here is used
 for the Dative चंगत्रेर Probably a Deshi word in
 the sense of ■ wooden tub, the वीपिका appears
 to read the word as चंचत्रेर नंगल (Sk. लाङ्गल)
 ploughshare मइय A Deshi word for a wooden
 cover for corn in the field The writer of the
 Dipikâ appears to have read the word मडिक
 here गंडिका The goldsmiths's box for keeping
 instruments It also means 'the rest for the anvil'

St. 29-31 आसणं. The words एभिर्वृक्षै. are
 to be understood with this line which means by
 these trees there can be made a seat, or a couch
 or a cart fit for the hermit's residence The fault
 of such utterances is the displeasure of the spirit

of trees or the deity residing in the trees
 पयायसाला विडिमा (Sk प्रजातशाला विडिमा) Small
 twigs with sprouts shooting off from them वण
 (Sk वदेत्) should say

St 32 पायखज्जाइ (Sk पाकखाद्यानि) fit to be
 eaten after they become ripe which could be
 eaten after being placed in grass etc for some
 time बेलोइयाइ (Sk बेलोचितानि) fit to be plucked
 Lit having got the proper time for being plucked
 टालाइ very raw वेहिमाणि (Sk वेधिमानि) fit to be
 cut or broken The commentator explains the
 word as द्वैधिकानि or द्वैधिमानि As far as pos-
 sible the monk is not to speak about these things
 at all : When absolutely necessary then only
 he should speak about them and that too in the
 manner given above so as to avoid temptation
 to householders to pluck the fruits or eat
 them If on hearing the words of the monk
 the householder plucks them the monk would
 incur the faults अधिकरण and the like

St 33 असथहा (Sk असस्तुता) not brooking
 delay or time no longer able to bear the
 burden of fruits भूवरूवा (Sk भूतरूपा) possessed
 of raw fruits बहुनिव्वडिमाफला (Sk बहुनिर्घर्तितफला)
 with many ripe fruits The lengthening of
 the vowel in मा is archaic evidently for proposes
 of metre वडज्ज (Sk त्वदे) should describe

नीलिमाओ छवीइ (Sk. नीलिकाः छवयः) 'blue are pods of चाल, चोळा etc.' लाइम (Sk. लवनीय) ripe for cutting. पिहुयज्ज (Sk. पृथुकखाद्याः) fit to be eaten like roasted rice or पोहा

St. 34. ओसडा (Sk. उत्सुताः) free from danger of damage. ससाराओ (Sk. ससाराः) With ripe grains formed inside.

St. 35-39. फिज्जं कज्जं (Sk. क्रियां कार्या) an action which ought to be performed. पणिमह (Sk. पणितार्थ) Who has put his life at stake. संखडि A feast, A festival. Lit a place where animals are put to death. चिआगरे (Sk. व्याकुर्यात्) should describe. पाणिपिउज्ज (Sk. प्रणिपेयाः) With water possible to be drunk by animals बहुवाहडा (Sk. बहुवाहित) With ample water. The form वाहड is very obscurely used. उप्पिलोदगा (Sk. उत्प्लुतोदकाः) With waters overflowing the banks. वित्थड (Sk. विस्तृत) stretched.

St. 41-46. सुहड (Sk. सुहत) Well-taken. सुनिट्ठिअ (Sk. सुनिष्ठित) Well-accomplished. सावज्जं घज्जण (Sk. सावयं वज्जेत्) should avoid as being sinful. These words of praise 'well-done, well-cooked' etc. may be used when they are not objectionable i. e. when no harm is produced, as for example in praising the merits of a monk and the like. If, at all, these words have to be used in connection with ordinary things where

injury is likely to take place on the words सुकड etc being used the words पयत्तपक्क etc (Sl प्रयत्नपक्क etc) may be used अविक्कित्त (Sk अविक्रिय) unpolished, unprepared (showing the ease with which it can be obtained) अचिन्तित्त unpleasant creating mental unrest अणुवीद (Sk अनुविचिन्त्य) thoughtfully Lit after thinking well The use of the word is an archaic one the form is frequently found in the old Sutras like the Ācaranga 'किञ्ज (Sk क्रय) fit to be purchased पणीअ (Sk पणित्त) A marketable article

St 47-53 सय (Sk शेष्य) sleep वयाहि (Sk व्रज) Go बुग्गह (Sk व्युद्ग्रह) Fight battle घाय (Sk धात) Prosperity affluence The monk is never to express his dissatisfaction at these occurrences even when they are troublesome to some देव देव त्ति० the term देव is commonly used by people in connection with cloud sky or king The use is unjustified for the monks as it is not strictly a correct one

St 54-57 सावज्जणुमोअणी (Sk सावधानुमोदनी) Language of approval regarding faulty actions कोह लोह The Abl case termination is omitted in the case of these words There is a change of metre as the chapter is coming to its close The metre is the old जाति metre of 12 letters with no determinants at the end सबकमुद्धि (Sk

सहाय्यशुद्धि.) Purity of good expressions सयाण (Sk सता) among the good The word सत or सय is here used for Sk सत् The usually used word is स in Prakrit when the consonant which follows is doubled जाणिया (Sk ज्ञात्वा) having known जाणिय is the usual form of the gerund here, however, the last vowel is lengthened The word may also stand for the Sanskrit word जानीयात् चउङ्गसायावगण (Sk चतुष्कपायापगत.) away from i.e free from the four bad emotions—anger, pride deceit and greed The order of the words in the compound is the reverse of what it ought to have been This is frequently found in Prakrit अनिस्सिण (Sk अनिश्चित) Not adhering to anything

CHAPTER VIII

St 1 आचारप्पणिहि [Sk आचारप्रणिधि] The store of the various modes of behaviour The word पणिही also means concentration कयव्य (Sk कर्तव्य) The nasal at the end is omitted for purposes of metre मे (Sk मद्भ्य) to you

St 2 The six divisions of living organisms are given here, which are called lives The principle of life was noticed by the Jain Prophet very widely Life existed at every place

where growth was noticed अचलण (Sk अक्षण)
non-injury, non-violence

St 4-12. तिदिहेण करणजोएण The reference is to the ninefold character of action—The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others उग्गह (Sk अग्रह) Place of residence (2) permission to stay पुच्छे (Sk प्रोच्छेत्) should clean, should rub बाहिर पुग्गल refers to external things like hot food or hot water etc The word पुग्गल or पोग्गल (Sk पुद्गल) is often found used in Jain Literature in a very general sense like body, thing, article etc उद्गमि, the word is variously interpreted here by the commentators as the literal sense 'water' is not suitable here in the context of plants and vegetables The word may mean a particular plant of the name उद्क or it may mean water which contains moss and many aquatic plants

St 15-19 The eight subtle things where life principle is very difficult to be noticed are mentioned here with a view that the monk should specially guard himself against any injury to them स्नेहसूक्ष्म refers to subtle life in water as in frost, mist etc पुष्पसूक्ष्म refers to flowers of the Baman, the Udumbara and other trees प्राणिसूक्ष्म

refers to subtle living bodies like germs or bacteria
 उर्त्तिगसूक्ष्म refers to small herbs growing in
 the monsoon called विलाडीनी टोप in Gujarati or
 कुत-याधे नूत in Marathi पनकसूक्ष्म refers to moss
 as well as mould बीजसूक्ष्म refers to subtle
 seeds हरित refers to subtle vegetable growth on
 earth similar in colour to earth, grown in the
 monsoon अडसूक्ष्म refers to small eggs like those
 of lice and the like जोगसा (Sk योगसान् or
 योगेन) with exertion, carefully The form appears
 to be archaic, similar to कायसा both arrived at
 on the analogy of मनसा खेल (Sk खेदम्) Mucus
 from the throat or cough (गळफो Guj) सिंघाण
 (Sk शिंघाण) Mucus from the nose जल्लिय (Sk
 जलित) dirt on the body

St 20-34 The monk is to relate out of
 what he has seen, only such things as are good
 or harmless, such as his seeing a pupil giving
 religious instructions to a king etc and not such
 things as his seeing the wife of so and so weep-
 ing etc निष्ठान (Sk निष्ठान) Food possessed of an
 excellent taste, colour etc निज्जूद (Sk निर्युद्ध)
 Devoid of savour, coarse मुहाजीवी (Sk मुघाजीवी)
 Living by no profession of any type (cf note
 p on Ch V-1 St 100) सुहरे (Sk सुभर) Easily
 satisfied आसुरत्त (Sk आसुरत्व) Angry lit
 demoniac disposition तित्तिणे. The word is a
 Deshi one probably onomatopoeic, meaning-

'chattering or muttering in anger the words तिण्
 तिण्' cf Mar तणतणणारा The commentators
 explain it as अलामे यत्किञ्चनभाषी खिसण (Sl
 खिसयेत्) should dis'un आहम्मिय पद (Sk अधार्मिक
 पद) An irreligious step explained by com
 mentators as मूलोत्तरगुणधिराधना

St 35 चल थाम च० This stanza is not found
 in Haribhadrasuri's commentary टीपिकाकार has
 however noticed it

St 36-40 जरा जाय० The thought is very
 frequently found in Sanskrit Literature cf
 भर्तृहरि—'याचत्स्यस्वमिदं क्लेशरगृह० or 'गृहोत् इव
 केशेषु मृत्युना धर्ममाचरेत् कसिणा (Sl कृत्स्ना, कृष्णा
 वा) (1) All, (ie in their entireness) (2) black

St 41-50 राहणिएसु (Sk रत्नाधिकेषु) superior
 in religious merits It would have been better
 had there been noticed a reading like रयणाहिएसु in
 any of the manuscript copies कुम्मुव्य The simile of
 the tortoise is intended to imply that the monk
 should keep all his limbs like hand feet etc perfectly
 within limits मिदोषहर्हि (Sk मिथ रुथासु) in con
 fidential talks विद्याण (Sk कृत्याना) Of the pre
 ceptors जेण (Sk येन) by means of which The
 neuter form is used irregularly for the feminine
 form जाण referring to मासाण Or, the neuter
 gender can be said to have been used here as
 there is conveyed only a general idea irrespective

of gender of कात्यायन—सामान्ये नपुंसकम् विद्य (Sk व्यक्तां) distinct. णिसिरे—The form stands for णिसिरे (Sk निमृजेत्) should utter द्विष्टिवायमहिज्जग (Sk दृष्टिवादमधीयान) One who has studied the दृष्टिवाद the twelfth Anga of the Jain Canon, now extinct. The adjective द्विष्टिवायमहिज्जग implies the knowledge of the monk of the base, the affix, the augment, the substitute etc of words which he is studying making him almost incapable of committing mistakes. Even though such a clever monk accidentally commits mistakes, he should not be laughed at, much less an ordinary monk who may commit mistakes frequently

St 51. भ्रूयाद्दिगरण (Sk भ्रूताधिकरण) leading to the injury of living beings इत्थीयिगह (Sk स्त्रीविग्रह) the body of the woman the word shows the danger to Samyamı from women even after their death from their dead bodies तालडड (Sk तालपुट) A very deadly poison causing death as instantaneously as the breaking of the palm-fruit समत्तमाडहे (Sk समाप्तायुध) Furnished with all weapons The insertion of म् (nasal) is archaic. जं सि (Sk यद् आसीत्) which was

CHAPTER IX—1

St 1-17. अभूद्भवो—condition of adversity or wretchedness or ill luck फल व कीवस्त (Sl फलमिव कीवस्त) It is a belief that the Bamboo tree just like the plantain tree perishes as soon as it bears fruit. The terms हीलना and आसायणा (Sl हेलना and आशातना) mean disrespect and mental agony in general अयोहि आसायण (Sl अयोध्या आशातना) For the sake of metre the words अयोहि and आसायण are used here without case terminations in an archaic style. Disrespect or censure (हीलण or खिसण) of the preceptor leads to आशातन (agonising the preceptor) which further leads to अयोधि (ignorance, mental delusion) in the pupils which frustrates every hope of Liberation of the pupil सत्ति (Sl शक्ति) may be an instrument similar to the lance or spear गणी—One at the head of the group also known by the word आचार्य आयरि-अप्पमहो (Sl आचार्य अप्रमत्त) The omission of the case termination is a peculiarity of the archaic style here.

CHAPTER IX-2

St 1-12 तथो सि (Sk. ततः अस्य) The word सि is used for से which means 'अस्य' (of it) The religion is here compared with a tree गियडी (Sk. निरुतिमान्) full of fraud एहता (Sk. एघयन्तः) increasing. The word may be explained as एप्यन्त getting (lit going to). अभियोग The duty, or character of a servant. छाया (Sk. छाता) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जन्त्रा गुञ्जगा (यक्षा गुह्यका) Gods of those names known respectively by the words व्यन्तर and भयनवासि also सिन्ध्वा (Sk. शिक्षा) Training, discipline

St. 12-21. Stanzas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc. for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words सिप्या (Sk. शिल्पानि) and जेउणियाणि (नैपुणिकानि) may be taken respectively in the sense of useful arts and fine arts. उवहि णामधि (Sk. उपधिनापि) also with the garment or

any article that he keeps. The nasal after उचहिणा is archaic and unnecessary. The word उचहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, candle, broom etc आलवन्ते. This stanza is not noticed by the commentator Haribhadrāsūri and might have been a later addition. The author of the Dīpikā has noticed it.

St 22-24 विवृत्ती (Sk. विपत्ति) Destruction loss etc of knowledge and other merits of an undisciplined monk as a result of his insubordination महद्दृष्टिगारवे (Sk. अद्भिर्गौरवमति.) Bent upon securing his own worldly prosperity and greatness possessed of a foolish sense of his prosperity and greatness. The transposition of the word मति in the compound is a peculiarity of the Prākrit dialects सचित्तं गया. Having annihilated their भवोपग्राहिकर्म by penance and discipline, they secure a place in the Perfect Region सिद्धिगति. The change in metre is as usual the characteristic of the conclusion of the chapter.

CHAPTER IX-3

St. 1-5 आह्वियग्नी (Sk आह्विताग्नि) One who keeps the Fire constantly in his house and worships that regularly The frequent mention of the Fire worshipper as a standard of comparison for devotedness etc in the Sutra Literature shows the great hold which the Mimāmsakas had over the Brāhman community in those days राहणिसु (Sk. रत्नाधिकेष्टु) Superior in religious merit परिबायजिह्वा (Sk पर्यायज्येष्ठा) Senior in the order of monks The word परिबाय literally means a condition, here it refers to the condition of monkhood उपास्य (Sk अउपासमान्) Bowing down, obedient cf अउपासमान् वन्दनाशाल निरुद्धवर्ती वा अज्ञाय (Sk भ्रातः) Unknown, the case termination is omitted here जयण्ड्या (Sk. यापनार्थ) Merely to sustain his body by means of which he practises self-restraint विकृत्यद् (Sk विकृत्यते) does not boast or brag that he is lucky or the district is a good one The reading विकृत्यद् has got one letter wanting as far as the metre is concerned The Sanskrit word विकृत्ययति must have been present in the mind of the poet when the stanza was composed अपिच्छया (Sk अल्पमिच्छता or अल्पेच्छया) With little desire 1 = without any hankering

St 6-15 आसाद् (Sk आशया) with an expectation of future benefit दुम्मणिर्जं (Sk दुर्मनस्कता) दि-

pleasure mental pain परममसूरे (Sk परमाग्रशूर)
 Extremely brave, superior in bravery to the
 greatest philanthropist or warrior The word
 may stand for परमार्गशूर Brave in following the
 highest path i e the path of Liberation अकुह्य
 (Sk अकुह्य) Without any jugglers भावय (Sk
 भावयेत्) should think evil गिण्हाहि० (Sk गृहाण
 साधून्गुणान्, मुञ्च असाधून् गुणान्) The omission of
 the case affixes is archaic जत्तेण (Sk यत्नेन)
 With great effort

CHAPTER IX-4

Section 1 चत्तारि विनयसमाहिद्धाना (Sk चत्वारि
 विनयसमाधिस्थानानि) The word समाधि is used
 in the sense of समाधान i e the condition of the
 soul characterized by perfect contentment The
 four kinds mentioned here—विनयसमाधि श्रुतसमाधि,
 तपसमाधि and आचारसमाधि—show the four ways
 in which such a condition is secured

Section—2 The four constituent items of
 विनयसमाधि are given here—(a) patience and
 attention (b) sound and careful grasp of the subject
 (c) respectful attitude to Scriptures observing
 whatever they enjoin and (d) absence of any
 self-conceit These four things make a monk full
 of modesty, humility and obedience The ex-

planatory verses ; quoted at the end sum up in general terms the characteristics mentioned in the Sūtra passages that precede

Section 3 अज्ज्ञादध-त्रयं (Sk अध्येतव्यक) To study It appears that अज्ज्ञाय and अधिज्ञ are the two bases in Prakrit of the Sk root अधि+इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अधीय

Section 4 कित्तिवण्ण० The words कीर्ति, वर्ण, शब्द and श्लोक are almost synonymous The commentator Haribhadrasūri has however drawn nice distinctions of सर्वदिग्ग्यापी साधुवाद कीर्ति, एकदिग्ग्यापी वर्ण, अर्धदिग्ग्यापी शब्द, तत्स्थान एव श्लाघा श्लोक and remarks that one should not practise penance like घर्मिह् for any benefit in this world one should not practise it like ब्रह्मदत्त for any supramundane benefit, one should practise it simply to destroy Karma The word नन्यत्र (Sk नान्यत्र) is often used in the Sūtra Literature in the sense of 'except' cf note on Ch VI-St 5

Section 4 अर्तितिणे (Sk अर्तितिण) Ungrumbling The root तिण तिष् appears to be onomatopoeic referring to the hot grudging words one utters, when one is impatient of other's talks (see note above Pp 67-68) पडिपुण्णा० (Sk प्रतिपूर्ण आयतं आयतार्थिक) Full of scriptural knowledge and extremely (आयत)

desirous of Liberation (आयत.) भावसघण (Sk भाव सहायक) Joining himself to the perfect mental condition अभिगम चउरो The last two stanzas summarize the general effects of perfection in the four Samādhis The word अभिगम is used for अभिगम्य (अभिगमिञ् in Prakrit) for metrical purposes पयलेम (Sk पद् क्षेम) Place of benefit इत्थथ (इत्थस्थ in Sanskrit) The germinal cause for conditions or existences in this world or in the lower worlds

CHAPTER X

This chapter is named 'सभिकरू' अध्ययन on account of every stanza of the chapter ending with the words स भिकरू A large variety of metres is noticed in the chapter Some verses have got even different feet in different metres The metres are old and irregular On the whole, the metre appears to be the old वैतालीय metre consisting of 14 or 16 syllabic instants in each foot with the determinant pair (~ -, ~ -) of short and long letters at the regular end or near the end of each foot For detailed observations on this metre (vide 'dissertation on an old and obscure metre in the Jain Sutras " Gujarat College Magazine Serial No 31, dated February 1901.')

St 1-6 माणाइ (Sk आश्रया) according to the behest of the prophet पडियाअइ (Sk. ग्रन्थापिचति) drinks back. The word पडियाअइ stands possibly for प्रत्याददानि चहण (Sk वधन or चघ) Injury or slaughter अत्तसमे० (आत्मसमान् मन्येत पट कायान्) should look upon the six groups of living organisms as upon his own self This is in general, the line of instructions and advice followed in the Sūtras for proving that injury or violence to living beings is a gross sin and abstinence from it is absolutely necessary for self-restraint पचामयसंघरे (Sk पञ्चास्रवमघर) Stopping the five-fold influx of Karma by means of the five senses

St. 7-12 अरिथ हु० The monk should have a strong conviction about the necessity of right knowledge, penance and self-control for a real spiritual progress The word मणयकायमुसजुडे (Sk. मनोवागायमुसजृत) refers to the three Guptis सुप (Sk अथ) For to-morrow निडे (Sk निदध्यात्) should keep जुग्गहिअ (Sk व्युद्ग्रहिका) pertaining to fight The commentator gives the Sanskrit word वेप्रहिकी अचिहेडण (Sk अग्रिहठक) despising or disrespectful The commentator offers another explanation also in the words क्रोधादीना विकल्पक इत्यन्ये The Dipika notices the reading उवहेडणे

St 12-15 पडिम (Sk प्रतिमा) Motionless condition like that of a statue or idol हण च

लूषिण वा (Sk हतो वा लूषितो वा) struck or pierced
 The reading ह्य व लूषिण वा would be better
 from the view point of metre पुढविसमे (Sk
 पृथ्वीसम) similar to the earth in bearing every-
 thing of the epithet सर्वसहा for the earth अनि-
 आणे (Sk अनिदान.) Without any निदान or desire
 for something to be obtained

St 16-21. अघ्रायउच्छं [Sk अज्ञात उच्छं (चरति) इति]
 Unknown to the householders, who collects alms
 in small quantities from different places पुलनि
 पुलाय (Sl पुलानिपुलाक.) Living on food coarse
 or otherwise The word पुलन literally means
 coarse unsubstantial food and hence may second-
 arily mean a fault which leads one to suppose
 that self-restraint is of no avail If this sense
 be taken पुलनिपुलाय would mean 'free from
 mental delusion which leads one to suppose that
 संयम is of no avail cf com संयमापादकदोषरहित
 The word पुल means 'high' 'raised 'up' (समुद्भूत
 or उन्नत) and the word पुलनिपुलाय may also con-
 sequently mean 'spiritually exalted and free from
 unsubstantial thoughts अणिहे (Sk अनिम.) With
 out any fraud This is the explanation given by
 हरिभद्रसूरि and दीपिकाकार both The word may
 mean unattached (अस्नेह). जाणिम पत्तेम पुण्णपाय
 (Sk ज्ञात्वा प्रत्येक पुण्यपाप) Knowing that merit
 and sin belong individually to separate indivi-

duals This is one of the golden philosophical thoughts which the monk is asked to entertain always of आचारागसूत्र 'जाणितु दुन्व पनेय साय' etc हासकुहण (Sk हास्यकुहक) Doing something creating laughter or mirth (हास्यकारिणौतुकता) The nrsal after हास is archaic

APPENDIX No 1

Para 1 This and the next chapter are known by the name चूलिका (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions given in the various chapters of the Sutra The first appendix is aptly called रतिवान्यचूलिका as it enumerates the various adage-like sentences which would increase his liking for monkhood ओहाणुप्पेहिणा अनोहाइएण [Sk अवधानोप्रक्षिणा (अपसरणोत्प्रेक्षिणा) अनवचावितेनेर (अनुत्प्रप्रितेनेर)] By a monk who is thinking of renouncing but who has not actually done it The word अवधान for ओहाण is given by Haribhadrasuri It appears that ओहाण stands for अवधान or अवधान दुस्तमाए (Sk दुपमाया) in the spiritually descending era The conception of the alternate cycles of the ascending and the descending eras (सुपमा and दुपमा) is a peculiar one to the Jain Philosophy

साह्यहुला (Sk सातिबहुला) Full of fraud, Full of lies. इमे अ मे दुस्खे (Sk. इदं च मे दुःखं) This grief of mine The word दुःख is used here in the Masculine gender. पडिआयणं (Sk प्रत्यापानं) Drinking back The word should rather mean 'taking back' (प्रत्यादान) गिहवास (Sk गृहपाश or गृहवास) Traps or nooses of house, viz. wife children etc or residence in a house. आयङ्क (Sk. आतङ्क) disease like cholera or any other one bringing quick death संरुप्पे (Sk संकल्प) Thought of separation etc which leads to cruel deeds सोयजेसे (Sk. सोपक्केश) attended with domestic worries like husbandry, trade etc परिआय (Sk पर्याय) Condition The word परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monks पत्तेअं पुण्णपायं (Sk प्रत्येकं पुण्यपापं) Individually separate the merit and sin Compare above Pp 78-79 The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सोयजेसे गिहवासे is split up into two, and the eighteen expressions are over at the end of पत्तेअं पुण्णपायं according to the older tradition, वेइत्ता (Sk वेदयित्वा) After experiencing the fruits

St 1-16 ओहावियो (Sk अन्धापित.) Run away from monkhood छम (Sk क्षमां) to the earth A very vivid and forcible comparison is given

here in this stanza between the condition of monkhood and the condition of the monk after he renounces monkhood and retakes the householder's life to his great misery and remorse. The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जलमिविच्छाभ (Sk विध्यातयद्वाग्नि) Extinguished sacrificial fire. The transposition of words is archaic cf also the word दादुद्विभ (Sk उदघृतदण्ड) पिहुज्जणमि (Sk प्रथग्जने) Among common persons, पसद्दचेयसा (Sk प्रसह्यचेतसा) with a defiant mind = with an attitude devoid of religiousness झिज्जइ (Sk श्रीयते) passes on, rolls on. अनिस्सइ (Sk अपयास्यति or अपेप्यति) will disappear. The Prakrit form is derived directly from the Sanskrit form अपेप्यति.

St 17-18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above पइलति [Sk प्रचालयन्ति] shake, disturb आय acquisition of right knowledge and the like. उघाय [Sk उपाय] The means to get right knowledge etc. विद्याणिमा can be explained as a gerund (विद्याय) or potential from (विजानीयात्)

APPENDIX 2

The appendix is called विविक्तचर्याचूला intended for emphasizing upon the monk the necessity of and the advantages from moving alone

St 1 केवलिभासिग (Sk केवलिभापित्त) Spoken by the omniscient sage Simandhara Swami The commentator states here the following traditional account regarding the origin of this appendix. Once a lady prevailed upon a weak monk to observe a long fast at the beginning of the monsoon. The monk, unable to observe it died. The lady thereupon, felt that she was the cause of the monk's death and desired to approach the Tirthankara. A deity took her near Simandhara swami who told her that she was innocent and gave her advice in the form of this appendix. Briefly stated, the advice is that a man should lead his soul in a direction which is against the current of worldly life as the Fruit or Goal which he has in view for his spiritual benefit is in that direction. He should never follow the advice of ordinary persons which pins him down to worldly life, but follow what is stated in the Scriptures of निमित्तमासाद्य यदेव किंचन स्वधर्मं मार्गं विवृणक्ति चाग्निशा । तप ध्रुतमानघनास्तु साधया न याति कृच्छ्रे परमेवि विप्रियाम् ॥ कपालमादाय विपत्र

वाससा चरं द्विपद्वेदमसमृद्धिरीक्षिता । विहाय लज्जां न
 तु धर्मवैशसे सुरेन्द्रसार्येपि समाहितं मनः ॥ २ ॥ पापं
 समाचरति योतघृणो जघन्यः प्राप्यापदं सघृण एव विमध्य-
 बुद्धिः । प्राणात्ययेपि न तु साधुजनः स्ववृत्तं वेलां समुद्र-
 श्व लङ्घयितुं समर्थः ॥ ३ ॥

St. 3. पडिसोमो आसवो (Sk. प्रतिज्ञोतः आश्रयः)
 The commentator Haribhadrasūri explains the
 word आश्रय as "activity of mind, body and speech
 leading to spiritual benefit, being characterised
 by a conquest of senses." He, however, sees
 that his explanation is exactly opposite to the
 usual sense of the word आश्रय which means 'in-
 flux of Karma' and proposes consequently ano-
 ther explanation (or reading perhaps like आसमो)
 viz. "acceptance of vows" (आश्रमः). The word
 आसव can be taken here to mean 'activity',
 which, connected with the word सुविहितानां (of
 monks), would mean 'ascetic life'.

St. 4. आचारपरक्रमेण (Sk. आचारपराक्रमेण)
 possessed of strength for observing the practices
 of the monks. चरिआ (Sk. चर्या) movement from
 place to place. गुणा Merits such as the Mūlagunas
 and the Uttaragunas. नियमा rules and regulations
 regarding begging, its time and so on. The
 metre of stanzas 2, 3 and 4 is regular Āryā.

St. 5-6. पश्चिक्त्या (Sk. प्रतिरिक्तता) Resort-
 ing to ■ solitary place. ओसन्नदिग्वाहडभत्तपाणे (Sk.

उत्सन्नदृष्टादृतमकपान) Having food and drink brought from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses. The word ओसन्न has the sense of 'generally' (प्राय in Sanskrit) cf देवा ओसन्नं साय वेयणं वेपति

St 7 For reference to flesh and wine here, see note on ch V-1, St 73. The commentator Haribhadrasūri rejects the explanation given by some commentators of the words मद्य and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid, which is prescribed for drinking निम्बिगह गया (Sk निर्विरति गता) often not taking even the purified things on account of their strong self-control. The acceptable things too are to be taken with moderation and only then when they are absolutely necessary. असंक्लिष्टेति (Sk असंक्लिष्टे) With those who have not troubled then

DASAVEĀLIYA SUTTA

TRANSLATION.

Religion is the highest bliss; it is made up of non-injury (of living beings), self-restraint (of seventeen kinds) and penance (of twelve kinds), even gods bow down to him who has his mind always firm in religion. (1). Just as a bee sucks honey from the flowers of a tree and does not make the flowers fade although it satisfies itself, similarly these monks in this world, who are free (from external attachments), are intent upon seeking faultless food given by householders like bees on flowers. (2-3). With the thought that they would get the alms required and yet nobody would be injured, the monks move receiving alms out of food prepared for others as bees do in flowers (4). Those enlightened monks who, like bees, do not stick to any particular thing, are given to collect alms from different places, and are self-restrained, are designated Sidhhu on that score. (5). Thus I say.

CHAPTER II

How can a person, who is unable to control his desires, who is nervous at every step and who is entirely subjugated by desires, observe monkhood? (1) He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds simply because they are not at his disposal (2) He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments, although they are at his disposal and renounces pleasures which are entirely his own. (3).

A monk might be moving with an equanimity of mind and yet his mind may perchance rush outside (the fold of self-control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (every one enjoying separately the fruits of his or her own actions) Mortify yourself, abandon all idea of delicacy, overcome desires and (you can at once know that) grief overcome, cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpents born in the Agandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6) Oh you lover of fame fie upon you inasmuch as you, for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhaka (being the son of Sumudravijaya), let us not be (like) Gandhana serpents being born in noble families, be firm in self-restraint If you feel passion for which ever woman you see, you will be unsteady in mind like the Hala tree that can be uprooted by a gust of wind Having heard these good words of the self-controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyment just as that excellent man (Rathanemi) (11) Thus I say

CHAPTER III

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people —(1) A thing done purposely for the monk, (2) a thing purchased for the monk, (3) a thing offered by a man who gave invitation, (4) a thing brought in for the monk from a distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householder, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (into the mirror), (17) laying at counters, (18) playing at dice, (19) bearing the umbrella when not required, (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from a person from whom one has taken residence, (24) raised seat, (25) couch, (26) sitting in the intervening place of two houses, (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill, (32) Mûlaka vegetable, (33) ginger, (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-38) fruits and seeds which are raw, (39) Sanvachala salt, (40) crystal salt, (41) ordinary salt, (42) Romak salt, (43) sea salt, (44) Pâm-su salt, (45) black salt, (46) fuming of clothes, (47) vomiting, (48) use of enema etc., (49) purgatives, (50) collyrium, (51) painting the teeth, (52) anointment of the body, (53) decoration

of the body All these things are not to be practised by the great sages who are free from the ties of world who practise self restraint and who move as lightly as the wind (10).

Those monks are free from worldly ties who know well the five ways of the influx of karma (like injury to living beings etc), who are guarded in the three (mind word and body), who are well-restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight (11) The self-restrained monks, who are full of contentment, heat themselves in hot seasons are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery (13) Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14) Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of perfection (like right knowledge etc) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say.

CHAPTER IV

Sudharma swamin says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet Well, in the assembly of the Ganadhara, there was well cognised, well explained and well practised by the monk Mahāvira of the Kāśhyapa clan the lesson by name

‘chajivanti’ (six groups of lives), it is beneficial to me to study that chapter which explains religion. Well, Sir, what is that lesson named ‘six groups of lives’ which was well cognised . . . of Ka-hyapa clan? is it beneficial etc . . . religion? Well, the following is that lesson etc . . . clan. It is beneficial for me (‘for you’ rather) to study religion. The lesson runs as follows. The six groups are—the group of earth bodies, that of water bodies, that of fire bodies, that of wind bodies, that of vegetable bodies and that of moving bodies possessed of sensation and emotion. The earth is stated to be alive with innumerable lives, all existing (and suffering) individually separate, except when it (i.e. the earth) is made lifeless (it changed) by the use of weapon. Water is stated to be alive . . . weapon, fire is stated to be alive . . . weapon, wind is stated to be alive . . . weapon, vegetables and plants are stated to be alive . . . weapon. The following are the divisions of the plant group—top-seeded, root-seeded, knot-seeded, branch-seeded, seed growing, shooting out without visible seed, grass and creepers—these form the vegetable group, these are said to be alive when there is the seed present in them, they are full of individual lives all separate except when they are changed : i.e. turned lifeless by the use of weapon. Now, the following are what are termed as moving lives of various kinds—born from eggs, born as young ones, born from the womb, born of liquids, sweat-born, born collectively in large number (without any vivid source noticed such as locusts etc) burst out from the ground, born suddenly (such as gobs etc). They are such living organisms as evince advancing, retreating, contraction, extension, crying, moving, scaring, running, coming and going they are, for example, insects and gnats, Kunthas and ants. All these living

organisms, some of which are possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as 'trāsa' group. Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why? I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, learnal sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul. The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc. . . on the part of my soul I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings (1)

Now, another is the second Great Vow, viz abstinence from false speech. I renounce all false speech, Divine Sir, hence, through anger, or avarice or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc. . . in the second Great Vow, it is abstinence from all kinds of false utterances (2)

Now, another is the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what

is not given Hence, in a village or in a wood, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate Never shall I make another accept what is not given, nor shall I consent to another accepting what is not given As long as I am alive, I would not etc in the third Great Vow it is abstinence from taking what is not given i.e. abstinence from theft (3)

Now another, viz. the fourth Great Vow, abstinence from sexual intercourse I renounce all sexual intercourse, Divine sir, hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it As long as I am alive, I would not etc in the fourth Great Vow, it is abstinence from sexual intercourse (4)

Now, Divine sir, another i.e. the fifth Great Vow, abstinence from property I renounce Divine sir, every possession Hence, I would never keep any possession, whether little or much, small or great, animate or inanimate, I shall never make another keep any possession, nor shall I give consent to another keeping possession As long as I am alive I would not etc in the fifth Great Vow It is abstinence from all possession (5)

Now Divine sir, the sixth Great Vow, abstinence from night-meal I renounce, Divine sir, meal by night altogether, hence, whatever it might be eatable drinkable chewable or tasteable—I shall never myself dine at night, nor make others dine at night nor shall I consent to others dining at night As long as I am alive I would not etc in the sixth Great Vow, it is abstinence from all kinds

or piece of leaf, by branch or twig, by feather or plumage, by garment or skirt, by hand or mouth, his body or any external thing, he should not make another person blow or fan the same, nor should he consent to another blowing or fanning it, he should say—as long as I am alive etc . . . inclination on the part of my soul (10).

The monk or the nun awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, green vegetables or things placed on them, cut up things or things placed on them, living organisms or things full of living organisms like wood insects etc, he should not make another person tread etc, nor should he consent to another doing the same He should say—as long as I am alive etc . . . abandon such inclination on the part of my soul (11)

Were the monk or the nun . . . awake, to find an insect or a gnat, Kuntbu or an ant on his hand or foot, on arm or thigh, on head or garment, on begging bowl or mantle, on Padapunchana or on duster, on Gochha or on pot, on rod or on footstool, on plank or on bed, on bed-sheet or on any other article allowed for him, he should very carefully inspect it, take it and cast it away at a solitary corner, he should never put them together and hurt them (12)

Moving without carefulness, a monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karman which results into a bitter fruit for him (1) Standing without carefulness a monk causes etc (2) Sitting etc (3) Sleeping etc .. (4) Eating etc (5) Speaking etc (6) Then how should a monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7) He should move with careful

ness stand with carefulness, he should sit with carefulness sleep with carefulness, eating and speaking with carefulness, he does not incur a sinful Karman (8)

No sinful activity is incurred by one who sees all living beings as his own self, who carefully inspects all living organisms, who has stopped all influx of Karman and who is self restrained Knowledge first and then mercy, with this in view stands the whole group of monks for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing that one knows what is beneficial so also, it is after hearing, that one knows what is sinful both these one knows after hearing one should take that path which is better One, who does not know living beings does not also know the non-living beings how can one know self restraint if one does not know what is living and what is non living? One who knows living beings knows also the non living being one who knows living and non living beings, knows verily the self restraint, when one knows both life and non life, then one comes to know the variety of existences of all living beings (14) When one knows the variety of living beings, then one knows merit as well as sin bondage as well as release (15) When one knows merit and release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well human (16) When one becomes disgusted with human, then one relinquishes attachment externally as well as internally (17) When one relinquishes attachment internally, then one becomes a shaven-headed monk and quits the house (18) When one becomes disgusted with the house, then one grasps the excellent self restraint, the unparalleled Religion (19) When one grasps a religion, then one shakes off the dust

of karman, brought about by the dirt of false Faith (20) When one shakes off faith, then one comes to possess universal knowledge and faith (21) When one comes to possess faith, then one becomes all-conqueror and omniscient and comes to know the Loka (world) and the Aloka (void) (22) When one comes to know Aloka (void), then one curbs all activities and accepts the condition of absolute motionlessness. (23) When one curbs .. motionlessness, then one annihilates karma and goes to the place of perfection being absolutely free from passion (or sin, or dirt of Karma) (24) When one annihilates passion, then one occupies a seat at the top of the world and becomes an eternally Perfect Being (25) Such a good condition, thus, is difficult to get for a monk (who is a monk in name only) who has got a taste for pleasures, who is anxious for happiness, who untimely sleeps (over the instructions for a monk or who sleeps on improper occasions) and who washes his hands and feet with the use of water (26) To such a monk, however, who is devoted to the merit of penance, who is straight-forward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twenty two troubles, blessed condition is quite easy to obtain. Such persons, as like penance, self-restraint, forgiveness and celibacy, proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later (28) With a proper Faith and always striving, never should you, oh monk, do injustice to or spoil monkhood by action after having undertaken the monk's life which is so very difficult to obtain (29). Thus I say

CHAPTER V-1

When the proper time for begging has arrived, the monk without any perplexity or hankering should seek eatables and drinkables by taking steps given below :—The monk, moving out for alms in a village or a town should move slowly without any mental agitation, with his mind perfectly undisturbed. He should move on earth looking in his front to the extent of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3). He should avoid a pit, an uneven surface, a pillar, and a muddy spot when there is a way about (the round about way) he should not go by a bridge. The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5). Therefore, the self-re-trained monk, who has been well-placed in the path laid down by the prophet should not go by that way, if there be another road he should use that with vigilance. With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7). He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8).

He should not move in the vicinity of courtesan's houses which is the destroyer of clarity. There are likely to be cross-currents there in the mind of the celibate and the self-re-trained (9). If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10). Therefore, knowing this (i.e. what is said above) a monk seeking Absolution

should avoid the locality of courtezans noticing this fault (shown above) which results into bad future condition for him (11) Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted nor downcast, the monk should move for alms exercising full and due control over the sense (13) Moving for alms in high and low families, he should not walk fast, nor engage himself in talking or laughing (14) He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water closets, in short, he should avoid the smallest ground for suspicion (15) He should avoid from a distance the private residences of kings, householders, and policemen, as also any place which would cause trouble (16) He should not enter families that are attended with impurity, so also, he should avoid families which prohibit the entrance of mendicants, he should avoid families which are not pleased at the sight of monks, he should enter those families where people are pleased at their sight (17) In residences allowed for stay by the householders, the monk should not himself cast aside curtains of canvas, camble and the like, nor, he should open a door without asking permission to do so (18) While moving for alms, the monk should, however, not check attendance to calls of nature, he should attend them, when impatient, at a faultless place having secured the permission (of householders) (19) He should avoid a low door, or a dark place or a cellar where eyes cannot work properly and living beings can not properly be seen (20) He should avoid a room where

there are scattered flowers or seeds, he should also avoid it if he finds it recently plastered and wet (21) The self-restrained monk should not enter a place by jumping over or driving aside a goat or a child or a dog or a calf (22) Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out silently (even though he might have got no alms) While moving for alms, he should not cross the limits set by the householders, he should move within a limited area, knowing the permissible area of the various houses or families (23) He should stand within the permissible area looking at the ground, he should avoid the sight of bath rooms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there, (the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible : Perhaps the lady may bring alms after upsetting the eatables or things (on the ground), the monk should repudiate her, saying "such a food is not permissible to me" (28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sacchita* (possessed of living organism) or she may bring the alms after shaking water for the monk or after bathing in water or taking out

water from pots and pouring it in, the monk in that case should repudiate her etc.....(30) If she gives with a hand, spoon or pot spoiled by Previous activity (injuries to life), he should repudiate her etc. ,.. (32) Similarly, he should reject if the hand etc. be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment or Hingulaka or Manasa'sila or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc. being soiled or not.

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injuries to living organisms) (33) He should accept food offered with hand, spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (36) When out of two persons dining together, one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other (37) When out of two persons dining together, both invite, he should accept the offer provided it is fit for acceptance (38) If a pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food when (offered before) it is eaten (by people for whom it is prepared), he should however accept out of the remnant when their dinner is over. (39) If perchance, a pregnant woman who has far advanced in pregnancy stands up at the monk's sight to offer him alms or sits down to do so, the eatables and drinkables become unfit for the self restrained monk, he should repudiate her saying that the food is not fit for him to accept (41) If a woman with a sucking child, leaves the child, male or female, aside, keeping it crying and brings the eatables and drinkables for the monk,

those eatable and drinkable articles become unfit .

(43) Whenever the eatable and drinkable articles create a doubt regarding their acceptance or otherwise, he should repudiate her .

(44) If the food is covered by a pitcher or by a crushing stone, or by a grinding stone or by an iron lid or (if it is in a pot closed) by plaster or by lac or by any other soldering substance, and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her .

(46) If the monk comes to know or hear of any article eatable or drinkable, chewable or tastable, that it is prepared with a view to be given away, such an article becomes unfit for self-restrained monks .

(48) If the monk comes to know with a view to secure merit, such an article .

(50) If the monk comes to know with a view to be given to beggars, such an article .

(52) If the monk comes to know with a view to be given to monks, such an article .

(54) The monk should avoid food meant for him or purchased for him, or

polluted by mixture of impure food or brought to him from a distance, or supplemented or brought on credit or mixed

with unacceptable articles. (55) In such cases, he should inquire about the preparation—for whose sake or by whom

the food was prepared, and on hearing that it is free from any suspicion and is quite pure, the self-restrained

monk should accept it .

(56) If the article—eatable or drinkable, chewable or tastable,—be mixed with flowers or with green (i. e.) fresh seeds, it becomes unfit

(58). If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc, it becomes unfit .

(60) If the article

be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit (62). Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot, or taking it down from the hearth, it becomes unfit (64).

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint; so also, he should not step on a plank which is lying in the dark or which is hollow. (66). If, for giving alms, the woman puts up a ladder, or a plank or a stool and stands on it or ascends a cot or rests on a hook or ascends a garret, she, while climbing, may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also. (67-69). The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger. (70) So also, he should avoid barley powder or jujube powder or acorn-cake, tracle or any other similar article placed for sale in the market, as also, an article lying for a long time or soiled with dust; he should repudiate (72). If a woman offers him a lump of flesh with many bone-pieces or flesh with many scales (like thorns), or Astika fruit, or Tindak fruit, or Bilva fruit, or piece of sugar-cane, or Simhall fruit, he should repudiate her saying such a thing is unfit for me,

the reason being that in these things there is little to eat and much to abandon (74) So also, he should reject drinks which are too costly, or too poor, or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done (75) If, by his own discretion or sight, or by inquiry or by hearing from others, he knows that a sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for suspicion, he should see (i.e. determine) after tasting a sip (77) He should say,—give a little bit in my hand to taste, water which is very sour or impure (lit stinking) cannot quench my thirst (78) If a woman were to give such water as is very sour or stinking and hence not fit to quench his thirst, he should repudiate her. (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80). Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81) If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the intelligent self-restrained monk should dine there at that well-covered place, quite attentive having made his hands quite clean (82). While he is eating there, if there is found in the (83) (i.e. arise through carelessness of the householder)

a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it Then, having entered the place with humility and performing the Iryapathika rite, he should stand motionless near the preceptor. (88) During that condition of absolute motionlessness (अज्ञाने) he should remember all the transgressions in due order in connection with his going out, coming in and accepting alms. (89) Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and how he got (90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana rite for it again, and standing motionless he should think as follows — Oh ! Wonder! the Prophets have indeed ordained for monks a faultless kind of living for supporting their body which is the cause of Liberation. (92) Then, having abandoned the motionless condition (of the body) after salutations (with the words *Nome Arihanânânam* etc), and having praised the prophets (with words '*सोमस्म उज्जयिनो*' etc) one should resume lessons (*i.e.* study) and take rest till all others have arrived (93) Then, while taking rest, the monk, working his advantage (as the destruction of his Karma निर्मलकराय), should think for his benefit 'if the other

monks do favour to me (by sharing my alms), I shall be saved indeed. (94) Then, with permission from his preceptor, he should invite other monks with a cheerful mind in the prescribed order and if some of them desire so, he should eat partaking his food with them (95) If, however, none desires to partake, he should dine alone in a pot placed in light, very carefully, without throwing a grain (of food) away by hand or mouth (96) Bitter or pungent, astringent or sour, sweet or salty, the self-restrained monk should eat the food obtained by him which is meant only for another (i.e. for body alone or for Liberation), as if it were a mixture of honey and ghee (97) Without taste or with spoiled taste, dressed or not dressed, wet or dried, made up of jujube powder or black beans, he should eat it with the same feeling, he should not censure the fool he has obtained whether it be little or much, provided it is pure or clean and faultless, the monk living without any means of livelihood, eats it which has been obtained by him without employing any means for its obtainment. (98) It is difficult to find persons giving without any motive, as also persons living without employing any means of livelihood. Both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100). Thus I say.

CHAPTER V-2

The self-restrained monk should eat everything possessed of bad or good smell etc., and throw nothing away leaving clean the pot up to its surface (1) In his

residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (3) The monk should move out at a proper time, he should return at a proper time, avoiding improper time he should do every timely action at its proper time. Otherwise, he is likely to be blamed as follows —) 'You move, oh monk, at an improper time', 'you do not see the proper time'; 'you thereby not only unnecessarily tire out yourself but go to the length sometimes of finding fault with the village. (5). At the proper time, the monk should move and should bodily exert himself, he should never be sorry if he does not get, he should silently bear it taking it to be a kind of penance (6). Similarly, if there are gathered for food creatures of different kinds, he should not walk straight to them, but he should move carefully (7) Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so, he should only stand with full self-restraint (8). The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gate. (9) If there be seen by him an ascetic, or a Brahman, or a poor man, or a beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house, he should also not stand in the direct range of sight (of the householder) but should recede to a corner and stand there self-composed (11) (If he pushes himself on), perhaps there would be incurred the displeasure of

the beggar, or of the donor, or of both, or there would be the lighting of the Scriptural Injunction (12) When, however, the beggar has returned after getting the alms or without getting it, then only the self restrained monk should approach (a place) for food or drink. (13). If the woman (offering alms) plucks up a lily or a lotus, or a nightlotus, or Mendikî (Mallikâ according to some), or any other flower, and then offers alms, then the food or drink becomes unfit for self restrained monks to accept, they should repudiate the donor saying 'such a thing is unacceptable to me' (15) If the woman tramples or crushes a lily etc.... to me (17) He should avoid the lotus root, or the Palâsha root or lily stalk, or lotus stalk, or lotus bulb, or mustard bunch, or sugar-cane when it is not ripened and become fit for use (19) So also, he should avoid, fresh sprout of trees or grass, and green vegetable when it is raw (and hence containing living organisms). He should repudiate a woman giving raw pods, or fresh pods, or pods roasted only once, saying 'such a thing is not fit for my use' So also he should avoid jujubes, or bamboo sprouts, or coco-nut, or bean pods, or Nimb fruit, when they are raw (22) He should not desire, even in mind, to have the wood apple, or the citron fruit, or the Mulakî root and leaves when they are raw and not made fit by the use of Sâtra (23). The same should be known regarding jujube flour, or seed flour; he should also avoid raw Bibhitika nut and Râyana fruit (24) The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one (25) Undejected he should seek alms, the wise monk should never be depressed, he should not be overfond

of food, he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person who has saluted him, he should not reprimand him (if he does not give) The monk should not be angry with one who does not salute on being saluted, he should not be elated if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got (a large quantity) alone, may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin, he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied (34) Such a monk who is after his own worship who hankers after fame and loves honour and respect incurs much sin and becomes possessed of deceitful mental attitude (35) A monk, protecting his fame should not

drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action; A monk may sometimes drink, when he is alone, thinking that nobody knows him, he is verily a thief, look at his faults and hear from me about the deception he practises (37) Such a monk has his addiction (to intoxicating liquids) on the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood (38) Just as a thief, who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practise restraint even when death has approached (39) Such a monk does not respect his preceptors nor other monks, even householders blame him because they know him to be so (i.e. improperly behaved) Thus, such a monk pursuing demerits and avoiding merits is not able to practise self-restraint even when death has approached (41)

A wise monk practises penance, avoids rich oils and ghee, and desists from intoxicating liquors and errors, he is in ascetic without any pride of asceticism (42) Look to his bhikkhu which is respected by many monks, which is humble, and which brings about the Desired End, I shall describe him, please listen to me (43) Thus, such a monk pursuing merits and avoiding demerits practises self-restraint even when death has approached (44) Such a monk respects his preceptors as well as other monks, even householders respect him because they know him to be so (i.e. properly behaved) (45) A monk who affects asceticism or religious preaching or appearance or behaviour or mental attitude (of a monk), does thereby that action as a consequence of which

he gets the existence of low gods (46) Even on getting the condition of gods, being born among low gods, he does not know there of what deed his existence as a low god is the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell or he will be a lower animal where enlightenment is extremely difficult to obtain (48) Having noticed these faults expounded by Mahāvira, the son of Jnāta, the wise monk should avoid even the slightest deceit or falsehood (49) Having learnt (rules about) purity of seeking dms at the hands of self-restrained and enlightened sages he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling a shamed to practise an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers, Brâhmanas and Kshatriyas with mind quite calm and steady asked the head of the monks, who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden - 'Learned sir, what is the range of the monk's course of action?' Then, the learned and self-restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follow — (3). Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties being desirous of securing the goal of the

restrained monks do not accept anything—not even a tooth-brush—without begging it of householders, whether the thing be animate or inanimate, small or big, they never make another accept it, nor they approve of another accepting it (15) Monks carefully avoiding any cause leading to breach of Samyama, never indulge in sexual intercourse which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16). It is the root of irreligion attended with gross faults, hence it is that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17). The monks, devoted to the preaching of the Son of the Ināta clan (Mahāvira) do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar the thought of possession is a result of avarice, methinks one desirous to possess these or any other thing is a householder and not a monk (18) Whatever thing they possess such as a garment or a pot or a blanket or a dustpan they possess it for the preservation of self-restraint or out of sense of shame, they keep it without any attachment (20). "Simple possession is not called possession by theaviour Mahāvira, it is attachment that is called possession" so says the great sage (21) Although a place and on occasions the wise monks possess a thing, it is kept by them for the preservation of self-restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Lehaṅg is life consistent with Self-restraint and dining only once, these two have been described as an obligatory penance by the enlightened prophet (23).

There are so many subtle living organisms movable as

well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms ? (24) A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly by night time ? (25) Having observed these faults it has been said by Mahāvīra that the monks, who are free from worldly ties, do not take by night time, food of any of the four kinds (26) The self-restrained and ever-satisfied monks never injure in any of the three ways : by self, by others or by consent given to others, the earth group of living organisms, by mind, or by word, or by body (27) For, a monk injuring earth-body of living organisms also injures various visible as well as invisible movable creatures resting on the earth-body (28) Therefore, knowing this fault which aggravates the bad future condition, a monk should avoid any undertaking regarding the earth-body upto the end of his life (29) The self-restrained and ever-satisfied monks never injure.....the water-body of living organisms etc(as in stanzas 27-29, with the substitution of water-body for earth-body) ... (30-32). They do not wish to kindle the fire body, which is sinful (as destroyer of many things), which is a peculiar sharp weapon (edged on all sides) difficult to be met with from any side; Fire spreads burning to the east, to the west, high up, to sub-quarters, below, to the south, and to the north (34) There is no doubt that this fire is a great destroyer of living beings, therefore the self-restrained monks should not do anything to ignite it (35) Therefore knowing this fault... (as in stanza 29 with the

falls from monkhood (51) The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned, it is for this reason that monks free from worldly ties do not eat in householder's pots (53) For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot-stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are difficult to be seen, chairs and cots are to be avoided for this reason (56) If a monk moving for alms prefers to sit (in the householder's place), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults of (1) the loss of celibacy, (2) destruction of life consequent on injury done to living organisms, and (3) the obstruction in the way of other mendicants and lastly (4) the anger of the householders (58) (As the monk has to avoid from a distance any ground for loss of chastity or any other suspicion in the mind of the householder) the monk should carefully avoid this item which gives rise to bad behaviour, entailing breach of celibacy or danger from women (59) In any of the following three cases, there is allowed sitting in the householder's house—in the case of a monk overpowered with old age, or in the case of a monk who is ill, or in the case of a monk practising penance (60). If a monk were to take bath, whether he

be ill or healthy, he falls down from the proper behaviour and his monkhood becomes abandoned (61) There are many subtle living organisms in salt soil or cracks or clefts which a monk is likely to flood with water when he is taking bath even though it be with pure (i.e. heated) water. (62) The monks, therefore never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive (63) They never have bath, or sandal ointment, or Lodhra flowers, or lotuses for the sake of anointing their limbs (64) What is the use of decoration to a monk who is naked, shaven-headed, having long hair and nails, and free from sexual intercourse ? (65) A monk contracts very sticky (or obstinate) karma resulting from bodily decoration by virtue of which he falls in this dreadful ocean of worldly life so difficult to be crossed (66) The enlightened monks consider the mind also in the same way when it is inclined to decoration, the saviours of the world had never such a mind as is full of fault in these ways (67) With a vision free from delusion, devoted to penance, full of self-restraint and straight forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all karma is destroyed) or to the Highest Heaven if there is a remnant of karma. (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i.e. the second and third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2). He should utter a speech, (1) which is the common one being neither true nor false, or, (ii) which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (i.e. the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true, much more so than the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go', 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6). This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid (7) Regarding the past, the present or the future time, a monk should not speak with definiteness a thing which he does not know. (8) Regarding the past . . . not speak with definiteness that, about which there may be a doubt (9) Regarding . . . a monk should speak with definiteness (i.e. this is so and so) that, about which there is no room for doubt (10) So also, he should not utter a speech which is harsh or harmful to many beings

although it were quite true, as there is the origin of sin from it. (11). So also, he should not call a squint 'a squint,' a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'. (12). A wise monk, who knows the merits and faults of behaviour, should not speak this or any other thing by which another is harmed. (13). So also, a monk should not address a woman as fool, wench, bitch, whore, wretched, or unlucky, or by the terms grandma, great grandma, or mama, or maternal aunt or paternal aunt or niece or daughter or grand daughter; so also he should not call her by expressions like oh, oh you, oh thou girl, or servant, or mistress, or maid, or wench, or whore. He should address her by her name or family name; he should speak little or much to her, as occasion requires, in the proper way. (17). So also, he should not address a man as grandpa, or great grandpa, or papa, or uncle, or maternal uncle, or nephew, or son, or grandson; he should not call them out by expressions like oh, oh you, thou man, thou master, thou whoreson, thou wretch etc. He should address him by his name or family name; he should speak much or little to him as occasion requires in the proper way. (20).

In connection with animals possessed of five senses he should talk in general terms as long as he has not distinctly seen whether there is a female or a male. (21). So also, regarding a man, beast, bird or reptile, he should not speak that he or she is stout, fat, slaughterable or fit to be cooked. (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy, or possessed of a big body. (23). So also, the wise monk should not talk about cows as fit to be milked, about

bullocks as fit to be tamed or about horses as fit to be yoked to a chariot. (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small or big, or the horse is breakable to the rein (25). So also, when he visits a garden, mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches, houses, planks, fastening bars, boats or water-tubs, he should not say that from the wood there can be made a foot-stool, or a vessel or a ploughshare or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil (28). Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden .. that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at (31) So also, about fruits, he should not say that they are ripe or fit to be ripened in grass etc, or they are fit to be plucked, or raw, or fit to be split up (32) He should rather say— 'the mango trees are unable to bear the burden of fruits', or, 'there are many fruits with the seeds formed inside', or 'there are many ripe fruits or many fruits with seeds not formed' (33) So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the ears come out or possessed of substantial seeds (35) So also, having seen a funeral feast, or a nuptial feast, he should not say that it was a fit

thing, or deserving to be done, so also he should not speak of a thief that he deserves to be killed, or of rivers that they are easily fordable (36) When he has to describe them, he should rather speak of a feat as a feast, of a thief as one risking one's life for a selfish object, of rivers that the forde is very nearly level (37) So also, he should not speak of rivers as flooded or possible to swim over, or possible to cross by boats, or having water drinkable from banks (38) When he has to describe them, the wise monk should rather say that they have much water, or very deep water, or have waters stopping the currents of tributary streams or have waters spread far and wide (39) Similarly, when he has known a faulty deed done or being done by one man for another, he should not say anything that is likely to be sinful. The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc (41) In connection with a cooked article he should say 'cooked with effort', regarding what is cut, he should say 'cut with effort', regarding a beautiful girl, he should say that she has to be specially taken care of if she becomes a nun in connection with a thing well-done, he should say that the thing has caused a lot of Karma, so also in connection with a person that has been wounded he should say he is deeply wounded (42) He should never speak unpleasant expressions: like—best of all, highly precious, unparalleled, there is no similar, unpurified or indescribable (43) So also, he should not say—'I shall tell all this', or 'you tell all this' After full consideration only, one should use expressions like 'all, everywhere' (44)

So also, he should not say with respect to market-

able articles—'this is well-purchased' or 'this is well-sold, this should not be purchased or 'this should be purchased, 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless (46) Similarly a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go etc (47) Many ascetics, who are not monks, are called monks in this world a monk should not call us 'monk' one who is not a monk, he should call a 'monk' one who is really a monk (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above. (49)

Regarding a fight of gods, men or lower animals the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', also he should not express 'let these not occur', similarly, he should not refer to a cloud, or sky, or a man by the word 'deva' he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (51) He should speak of sky by using the word 'antavāśita' or 'nāvāśita' (region of the Gūṭyaka), he should call a man prosperous on ascertaining that he is prosperous (52) So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act or which is of a definite nature, or which leads to any harm to others (53) A monk should have

the purity and goodness of speech, he should always avoid bad speech ; he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults of speech, he should avoid its faults, restrained in his actions towards the six groups, following monkhood, and always alert, the wise monk should always speak what is conducive to benefit. (56) Speaking after discrimination, keeping the senses under full control, free from the four passions or bad emotions, and unsticking to anything, a monk shakes off the dirt of actions committed before, and secures this world as well as the next (57) Thus I say

CHAPTER VIII

I shall now explain in due order, oh monks, how a monk should behave after having mastered all the details of the 'monk's behaviour', please, listen to me (1) The Great sage has stated that earth, water, fire, wind, plants and vegetables possessed of seeds, and lastly moving animals—these six—constitute life (2) One should always see that no action is done injurious to them by mind, by body or by word ; by behaving thus, one becomes a self-restrained monk. (3) The self-restrained and fully contented monk should not therefore break or scratch earth, wall, stone or clod of earth in the three ways : *e* by himself, by others or by giving permission to others (4). He should not sit on living earth or on a seat full of dust, but, when necessary, he should sit on it after cleaning it, having previously obtained the permission of the owner. (5) He should not take cold water, hail stones, or ice, the self-restrained monk should take

heated water which is made life-less by fully boiling it (i.e. until the bubbles have been seen thrice) (6) He should not rub or touch his body when it is wet with water having seen his body wet, he should not touch it even slightly (7) The monk should neither kindle, nor stir, nor extinguish burning ember, fire, or burning fire brand He should not fan his own body or any other (hot) substance by a fan or a leaf, or a small twig (8) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, & also, he should never place his foot on seeds, green herbs, water, fungus or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the eight subtle things, having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, standing or lying down (13) "Which are those eight subtle things?" the self-restrained monk may ask, the wise and learned monk should state them as follows,—subtle water-life, subtle flower-life, subtle germs, subtle insects, subtle moss-life, subtle seed-life, subtle plant-life, and subtle egg-life (15) Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) He should always clear, as much as he can the begging bowl, the blanket, the place of residence, the spot for attending natural calls, his bed-sheet and his seat (17) Having found a

spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects, (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20). Heard or seen, he should not speak what is injurious, in no way should he practise the behaviour of a householder (21). Questioned or otherwise, he should never speak anything about food—that it is tasteful or tasteless, that it is rich or poor, or that the village is inclined to give or otherwise. (22) Without speaking, he should move in high and low families, never being in any way covetous of food, he should not eat what is impure or purchased or meant or brought for him (23). The self-restrained monk should not keep any stock, not even the slightest (of any article), living without following any profession, not attached to anything he should be devoted to look to the protection of living organisms (24) Following a rigid life, easily satisfied, and with little desire he should live on a small quantity, following the precept of the Prophet he should never get enraged (25). He should not form a liking for words sweet to hear, he should bear by his body any harsh and unbearable contact (26) Unafflicted, he should (calmly) bear hunger, thirst bad bedding, cold, heat, displeasure, or fear, always thinking that pain to body (silently borne) results in Great Fruit viz. Liberation (27) After the Sun has set (in the west) and

before he has risen to the east, the monk should not desire for food etc. even in his mind (28). Ungrumbling, unfickle, talking little, and eating measured food, he should be controlled in eating and should not find fault (with the householder) if he gets little (29). He should not despise others, he should not be puffed up, he should not feel proud of his learning, caste or asceticism (30).

Having taken an irreligious step consciously or unconsciously, he should revoke himself at once, and should not repeat it a second time (31). Having done an improper deed he should not keep it back, nor conceal it; he should always be pure, open minded, unattached and have his senses fully controlled (32). He should obey the words of his high souled preceptor, having said 'yes' to his order, he should execute it (33). Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34). Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul) (35). While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion (36). Desiring one's own benefit, one should throw away the four Big faults: anger, conceit, deceit and avarice which all aggravate sin (37). Anger puts an end to love, conceit destroys humility, deceit removes friends, while avarice destroys everything (38). One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39). Unchecked anger and conceit, so also, increased deceit and avarice, these four are the

dark emotions which sprinkle (as if with water) the roots of the tree of transmigration (40) A monk should behave modestly before other monks of superior religious merit, never should he give up his sterling character, having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint (41) He should not show fondness for sleep, should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood, devoted to monkhood, he obtains the unparalleled object of Omniscience etc. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond, by following him he secures good future condition, he should ask him the true meaning in places of doubt (44) He should sit near his preceptor by keeping well in a proper position his hands, feet and body, with senses fully under control and with limbs well guarded and withdrawn from activities. Neither by the side, nor quite in front, nor quite at the back of his preceptor should the monk sit, he should not sit placing his leg upon his thigh (45) He should not speak unasked, nor he should interrupt (the teacher) when he is speaking, he should not have any backbiting and he should safely avoid deception and falsehood (47) He should in no way use that unbeneficial language by which distrust will be created or another person would easily get provoked (48). A self-controlled

monk should speak what is seen in a language which is moderate, unambiguous, perfect, distinct, and familiar without garrulousness or excitement (49) A monk should not laugh at a sage who is possessed of the practice and knowledge of monkhood and who is conversant with heretic doctrines on noticing any faltering or slip in his tongue (50) A monk should not talk to a householder about astrology, dream significance, or hypnotism, or science of omens, incantations, or medicine—all these being places where the life and safety of living beings are (vital)ly concerned (51) He should have a residence, bedding and seat prepared for another, which (residence) is possessed of proper spots for attending calls of nature and which is devoid of women and beasts. (52) If the place of residence is solitary, a monk should not narrate any story to women there, he should not form any intimacy with the householder, he should have intimacy only with the monks (53). Just as a chicken has always a danger from a cat, so a celibate monk has always a danger from the figure of a woman (54)

He should not gaze at a wall with paintings (of women etc) nor should he gaze at a woman who is well-decorated. If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55). A celibate monk should avoid a woman although (disfigured) having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old (56). To a monk seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison (57) He should never ponder over the bodily stature, or the sweet talk

and glance of women which only increase passion and desire. (58). He should not feel attachment for lovely things knowing well the transitory transformation of those various objects. (59). Having properly realised the transitory transformation of the various objects, he should remain without desires with a calm disposition. He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood (61) Following always the life of penance, self restraint and religious study, the monk becomes powerful enough for self protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses, who is possessed of learning, who is without any affection, and who has no possession, shines after the cloud of Karma is removed like the moon on the disappearance of the cover of the dark clouds (64) Thus I say

CHAPTER IX-1

When a monk does not show respectful attitude towards his preceptor out of family pride, or anger, or intoxication (deception acc to Haribhadrasūtri), or mistake, that (feeling which prevents him from being respectful) is

verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo (1) Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor (2) There are some who by nature are dull (although grown up in age), there are others, who although raw in age, are endowed with learning and enlightenment, they are conversant with the monk's rules of behaviour and have got their mind well fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences (4) Can a cobra, although much infuriated do anything beyond taking the life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release (5) A man despising his preceptor can be compared with one who would infuriate a cobra, or with one, who, desiring to live, would yet eat poison (6) May it be that the fire would not burn, or the cobra,

would give a stroke against a missile (8). Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor. (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release. Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from karma dirt) A good pupil bearing this in mind consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good (13) Just as the hot-rayed god or the Sun, in the morning illuminates the whole of the Bharata continent, similarly the preceptor, by his intellect possessed of learning and character, shines like Indra among the gods, (14). Just as the moon attended with moonlight and surrounded by constellations and stars shines in the clear cloudless sky, similarly the head of the church shines among the monks (15). The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed

verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo (1). Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor (2) There are some who by nature are dull (although grown up in age), there are others, who although raw in age, are endowed with learning and enlightenment, they are conversant with the monk's rules of behaviour and have got their mind well fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences (4) Can a cobra, although much infuriated do anything beyond taking the life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release (5) A man despising his preceptor can be compared with one who would infuriate a cobra, or with one, who, desiring to live, would yet eat poison. (6) May it be that the fire would not burn, or the cobra, although infuriated, would not bite, or deadly poison would not kill (by virtue of the mysterious power of some gems and incantations), Release, however would never be obtained when the preceptor is despised (7) Again, a man despising his preceptor can be compared with one who would like to break the mountain by his head or who would rouse the lion from his slumbers or who

would give a stroke against a missile (8). Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk, although possessed of infinite knowledge should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech as well as mind (12)

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of equanimity of mind, learning, character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them. (16). Having heard the beneficial religious precepts, a wise monk should serve attentively his preceptors, having thereby obtained excellent merit, the monk goes to the Highest condition (17) Thus, I say

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches, out of them grow the twigs and the leaves, and then, there are produced flowers, fruits and the juice. (1) Similarly, obedience is the root of the tree of Religion, and Liberation is the highest resultant (as the juice); it is by obedience that one gets, quickly and completely, renown and learning (2) The ignorant fellow (lit beast), who is furious, proud, bad tongued, deceitful, roguish and destitute of self control, is driven down the current of worldly life like a log of wood in a stream (3) A monk, who becomes cross even when instructed in obedience with smooth words, repudiates with stick the Celestial Prosperity that is approaching him (4) For example, there are seen horses and elephants in the royal stables, coming to grief if disobedient, being made the carriers of burden (5) There are also seen for example, horses and elephants in the royal stables rolling in pleasures, if responsive, being decorated and well reputed (6) So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs or maimed with punishments and

weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger, thirst and the like (8) So also, there are seen men and women rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semidivine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods etc... .. Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown. (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive, learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies. Still, they, for the sake of that art, respect their preceptors and bow down to him remaining always contented and obedient Much more than one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say. (15) He should have lower beds, slower gait, lower place, and lower seats, he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garments etc he should say--'forgive me for my fault, I would not commit it again' (18) Just as a bad bull drags the car

when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having known the necessary things by means of the various causes (20) That pupil gets the proper training who knows both these things—that an uncontrolled man suffers and secondly, that an obedient man prospers (21) A monk, who is furious, keen on prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name, never indeed can he get Release (22) On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scriptures and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest Condition, having annihilated all their karma. (23) So I say

CHAPTER IX-3

Just as a Fire-worshipper would do in the case of fire, so a monk waiting upon his preceptor, should be wakeful to everything the preceptor requires, having marked his look and gesture, the pupil, who does as the preceptor wills, is a worthy one (1) A monk should behave with humility for learning proper practices, when waiting upon his preceptor, he should listen to his word and should show perfect obedience while executing the

word, a pupil who never despises his preceptor is a worthy one (2) One should be full of humility before monks superior in religious merit although they be young or old in age a pupil who remains in a lowly position, speaks the truth, bows down and obeys the order, is really a worthy one (3) A monk, who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body, who does not lament if he does not get, nor is elated if he does get, is really a worthy one (4) Although a monk be in a position to get much of bedding, residence, seats, food and drink, if he desires little and keeps himself contented looking upon contentment as the principal thing, he is really a worthy one (5) It is possible for a man of ambition to bear iron darts with hopes about the future, but the monk, who, without any hope bears thorns of words piercing the ears, is really a worthy one (6) Iron darts pain only for a while, and they can be easily extracted, but, injurious words are hard to be extracted, they result in enmities and are very terrible in consequences (7) Strokes of bad words confronting us, produce a feeling of enmity in the mind when they enter the ears. But a monk, who with controlled senses being really brave tolerates them thinking it to be his religious duty (to tolerate), is really a worthy one (8)

A monk should not use words of censure behind the back of another he should not use painful language in the presence of another so also, he should not use determinative expression as well as unpalatable expression, a monk, who behaves thus, is really a worthy one (9) A monk, who is neither covetous, nor tricky, nor deceitful, nor back-biting, nor miserable, nor eulogizing others, nor eulogizing himself, and is destitute of any curiosity

(to witness dramas etc.), is really a worthy one. (10) He is a monk who possesses the above mentioned virtues, he is not a monk who is destitute of those virtues; therefore, accept virtues, and abandon vice, having known his own self by his own self, a monk, who remains undisturbed by passion or hatred, is really a worthy one. (11) Similarly a monk, who neither blames nor disdains a young or an old person, woman or man, monk or householder, and abandons self-conceit and anger is really a worthy one (12) A monk should always respect his worthy preceptors, who when respected respect the pupil in return, and place him with great effort in a position of honour just as the father does his daughter, the monk, who does so being controlled in senses and devoted to truth, is really a worthy one. (13) A wise monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues, should move devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and avarice), the monk, who does so, is really a worthy one (14) After serving constantly his preceptor, a monk becomes clever in the doctrines of the the Jina, and expert in treating monks who come to go to, having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the laudable and unparalleled goal. (15) Thus I say

CHAPTER IX-4

I have heard, oh long-lived one, The divine sage has said the following:—By the old divine monk there have been stated four items of spiritual misery (Happy Condition of Soul) resulting from mole y (1).

Well, Sir, which are the four items of etc . . . modesty, stated by the old divine monk ? (2)

The following are the four items of etc . . . modesty stated by the old divine monk—spiritual ecstasy from modesty, spiritual ecstasy from scripture-study, spiritual ecstasy from penance, and spiritual ecstasy from conduct (3)

Those who are self-controlled and who perfectly know modesty, scripture, penance and conduct, are able to find delight for their soul. (4)

Four are the items of the spiritual ecstasy from modesty, explained as follows,—listening to instructions attentively, understanding the instructions thoroughly, conforming to scriptural learning, and not being self-conceited in any way which is the fourth item. There is the following verse to contain this —(5).

A monk desirous to secure Liberation by spiritual ecstasy of modesty seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scriptures explained as follows:—undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix one self in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed which is the fourth item. There is the following verse containing this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others, studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world, one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory, one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest, he should not do so for any interest in the world beyond, he should not do it for fame, renown, reputation or glory, he should observe the monk's conduct rules for purposes mentioned by prophets such as stopping the influx of Karma etc which is the fourth item. To explain this there is the following verse (11) The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jina, free from complaint replete with learning, directed towards Liberation, self restrained and proximate to perfected mental condition (12) Having obtained the four spiritual ecstasies, being calm and contented in the mind the monk secures for himself the auspicious place which is extremely beneficial and full of happiness (13) He becomes free from birth and death and abandons everything mundane, he becomes eternally liberated or a god of little impurity and much prosperity (14).

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened who does not go into the clutches of women and who does not retake what is abandoned is the real monk (1) One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon or fire, is the real monk (2) One, who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat any thing containing living organism, is the real monk (3) One, who does not himself cook nor make others cook nor eat anything meant for him as, thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk (4) Having liked the words of Malavira, he should look upon all the six groups of living beings as upon himself, he should observe all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the right Faith, who is never oblivious to the fact that there is the right knowledge penance and control, who shakes off old sin by penance and remains well guarded in mind, word and body, is the real monk (7) So also, having obtained various eatables, drinkables, chewables and tastables one,

who does not keep them nor make others keep them over night thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one, who calls one or two religionist monks and eats, and after eating becomes devoted to study, is the real monk (9) One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk (10) One, who bears the thorns (i.e. villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance and who is absolutely regardless of the body, is the real monk (12) That sage, who has become ever regardless of his body who remains unaffected like the earth whether he be abused, or beaten or injured, and who is free from any (future) desire or curiosity is the real monk (13) Having borne the (twentytwo) troubles by his body, the monk, who withdraws himself from the path of transmigration and who knowing birth and death to be great dangers becomes fixed in penance and monkhood, is the real monk (14) Exercising control over hands, feet tongue and senses one, who becomes fixed in introspection, keeps himself contented and knows the sense of Scriptural Texts is the real monk (15) Not loving the appenlages (like garments and the like) uncovetous, one, who begs in several places all unknown to him and remains free from faults, who is free from sale purchase

and storing and devoid of all attachments, is the real monk (16) The monk, who begs in unknown families, remains without greed and has no fondness for tastes, who does not care for life, who brushes aside prosperity, respect or worship, and who remains steady and undeciful, is the real monk (17) Do not say with respect to another monk that he has no character, do not say anything by which another would be angry, one, who observes this and knowing that merit and demerit pertain separately to individuals does not become proud of himself, is the real monk (18) Not proud of caste nor of form, not proud of gain nor of learning, one, who avoids every kind of pride and becomes devoted to religious meditation, is the real monk (19) The great sage should know the precepts of the true religion, stationed in religion, he places others also there, having quitted the house he should avoid any practice of bad monks, he should not laugh or joke. One who does this is a real monk (20) The monk, who has made himself firm in his eternal benefit, abandons forever any desire for embodied life which is impure and temporary. Having snapped asunder the cause of life and death, the monk goes to a place from which there is no return (21)

APPENDIX I

Well learned monks, the following eighteen things, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who happens to get much suffering after he has been initiated, who hence has become apathetic to monkhood and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far) — (1) Well, Sir, miserable

is life in this Descending Era (Avacarpam) (2) Enjoyments of desire of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz religion (10) Thought about good or bad leads to self destruction (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders are quite common (i.e. liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them or, it results by annihilating the Karma by penance, this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments the ignorant fool becomes attached to them and does not know his future benefit (1) When he

to repentance like Indra fallen down upon the earth (2) When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4). When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant intruded in a hamlet (5) When such a monk fallen from monkhood, passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud (8) (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if however, they do not the condition is similar to that in Great Hell (10) Having known that monks delighted in monkhood have excellent happiness parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell, a wise monk should find delight in monkhood (11) People certainly despise the monk fallen from religion and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite, they despise him as they would do a cobra of fierce venom whose fangs have been uprooted (12) For a man

is life in this Deseending Era (Avasarpini) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A human has to show respect to inferior persons even (6) Reversion to householder's life is drinking back the vomited contents (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house. (9) A fatal disease may bring about death any time when there is no real friend viz, religion (10) Thought about good or bad leads to self-destruction (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless. (14) The desires and enjoyments of householders are quite common (are liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance, this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments, the ignorant fool becomes attached to them and does not know his future benefit (1) When he has fallen back (to the householder's life) he becomes deprived of all religious practices and comes afterwards

to repentance like Indra fallen down upon the earth (2) When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat. (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4) When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant interned in a hamlet (5) When such a monk fallen from monkhood passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud. (8) (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if however they do not, the condition is similar to that in Great Hell (10) Having known that monks delighted in monkhood have excellent happiness, parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell, a wise monk should find delight in monkhood (11) People certainly despise the monk fallen from religion, and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite, they despise him as they would do a cobra of fierce venom whose fangs have become uprooted (12) For a man

fallen from monkhood, following irreligious practices and possessed of breach of character, there is in store here in this world irreligion, infamy, ill repute and bad name among common persons and eventually a fall into hells (13) Having enjoyed the various enjoyments with a licentious mind and having led a life of no self control, the monk goes after death to a condition which cannot be contemplated, enlightenment is not at all easy for him even after he has revolved in many existences (14). In the case of this hell-insect, full of pain and living in misery, there is to roll a very long period like Palyopama or Sâgaropama (before he will become free from pain), why should I then think of my pain here (which is practically little) when compared with that of the insect? (15) This my misery will not remain long, temporary is the desire of enjoyment of a being, if it does not vanish with this body (during lifetime), it will vanish when the life would terminate (16) When a monk has got a determined thought that he would rather abandon his body rather than Religious Law, senses cannot move him as he is settled in self restraint just as tempestuous winds do not move the Mountain Meru (17) Having seen this, a wise monk should know his (spiritual) gain and the various means guarded in three, a monk should follow the precepts of Jina in body, word and mind (18) Thus I say

APPENDIX 2

I would like now to state the conclusion which is a part of the Sacred Learning being stated by the Omniscient Having heard this virtuous persons have their mind turned to religion (1) When the large